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Bearers of the Light

Altar Fires

GOD'S altars are men's hearts: upon some the fire of prayer is burning low; upon some only ashes remain; but, thanks be to God, upon thousands and upon tens of thousands the incense-fire of prayer still burns brightly.

The times through which we are passing and the days which we are facing challenge us to a searching of our ways, as did the words of the prophet of old: "Let us search and try our ways, and turn again to the Lord. Let us lift up our heart with our hands unto God in the heavens." We need to seek God early and late, alone and in the company of other believers, in our homes and in His House of Prayer.

This year our Prayer Groups celebrate their silver anniversary. This fact has suggested prayer as the study for this month; though the scope of discussion must necessarily be limited.

The undergirding of all missionary work is prayer. Never a letter from the fields, never a spoken message from the missionaries, but includes a request for prayer. Prayer solves problems; it is all important.

Mystery, that connects with all prayer, centers in two particulars relating to prayer of groups: Why can two persons praying together accomplish many times more than each of them praying alone? And how is it possible for one person, by his prayers, to help another? Both these mysteries are inexplainable, yet their truths are undeniable. Experience has taught us that "by praying together we increase our confidence and courage and open the way for God to give us fuller measures of power." "Where two or three are gathered in His name—there He will do things which He cannot do if we pray each one for himself." And experience has also shown that "if we pray for others in the spirit of Jesus, we may be sure that our prayers will not be in vain." "Intercession is love at prayer." "He who prays to God to make men happy will do what he can to make them happy himself."

Today there are many signs of a new interest in prayer. More and more we hear news analysts and speakers on current events declaring that this is a time for all men to pray. Some radio stations observe daily a minute for silent prayer. Heads of nations have designated days for national prayer. Amid the turmoil and perplexities in Australia, General MacArthur radioed the pastor: "At the altar where I first joined the sanctuary of God, I ask that you seek Divine guidance for me in the great struggle that looms ahead." Is prayer worth while? It must be; since men and women busy with daily tasks will pause to pray, thus catching a vision of the higher life that they may better perform the duties of the hour.

There is reason for praying just as truly as there is reason for breathing. Christ felt the need for prayer at every crisis in His life. How much more should we feel that need!

"Grant us to keep at least a prompt desire,
Continual readiness for prayer and praise,
An altar heaped and waiting to take fire
With the least spark, and leap into a blaze."

Mrs. Charles W. Fulton.

The Purpose of Prayer, Is It Worthwhile

By MARGARET WILSON COPELAND, Wheeling, West Virginia

IT is a temptation to begin any article on prayer with some of the many and helpful definitions which have been evolved by good and devout men, but the only one of them which will be used here is Peter Ainslie's: "Prayer is God's method of changing us from what we are, to what we ought to be." This is not a complete definition, nor does it aim to be; but it gives a most practical reason why prayer is worth while for the individual, for society, and for the development of the kingdom.

It was strange that this topic should have been assigned to one who owes her existence today to prayers offered less than a year ago. And in most Christian families there are stories which have never been printed, but which have in them drama and pathos and human interest, and a touch of the miraculous — and they center around answered prayer. Some of them, however, have for their focus of interest unanswered prayers, or prayers which were not answered as the petitioner expected. In these the time element has played a part, for there are those who have died, not receiving the promise; but there are also those who have lived long enough to understand why God withheld or postponed or corrected the expected answer.

Apart from the good which may accrue to others through the answers to our prayers, there is definite good to the *Individual* himself who prays,—and conversely, the one who does not pray, impoverishes himself and others. Prayer establishes contact with the eternal, and how is man better than the beast if he goes through life with never an upward look? This contact with God is also a reminder of the heritage which we enjoy because we are children of God, and it links us with those all over the world who also call Him father.

So much of the world's sorrow today comes from people and nations who have restricted their interests, sympathies, and ambitions to themselves alone. It has been narrowing and destructive so to live, and it has taken war to make us realize our kinship with the whole world. Is it fanciful to suppose that, had we Christians prosecuted the King's business with haste, had we given and prayed as we should have given and prayed, the governments of the world might have been so permeated with the influence of Christianity that this present debacle would have been impossible? Prayer broadens and enriches the life of the individual or group which prays, and the lack of prayer leads to wrong ambitions, lop-sided morals, unavoidable conflict, spiritual and physical death to men and nations.

Far from being "the opiate of the people" as religion has been called by some who have never tried it, prayer is a stimulant for the people. The praying Scots in their invincible battle-line, the succession of martyrs — Protestant, Jewish and Catholic,

—in almost unbelievable tales of heroism have been undergirded with prayer. And for every-day life, prayer has given stamina in temptation, comfort in trouble, serenity in panic, and security during shifting economic and social crises. To Daniel, God and Jerusalem became far more real than the King and his satellites. To John, Jerusalem the Golden and the Lamb of God were the realities and Nero and Patmos Isle passing circumstances. To Bunyan, stone walls did not a prison make nor iron bars a cage for his spirit, as he walked with Christian toward the Celestial City. Courage of course these three secured through prayer; but more than that, prayer transported them above and beyond the present dire circumstances. And every concentration camp today has in it those whose prayers are a stimulant to courage and faith, and a help to the morale of those about them.

Again, is it worth while for *Society* to have prayer individuals among its groups? The weaknesses of a social program divorced from religion have been all too evident during the past ten years. Just suppose, instead, that those who are so genuinely concerned about the relief of the poor, justice to the masses, employment, and the right use of leisure had invoked the divine blessing and guidance on their efforts, and had pointed their beneficiaries to a life motivated by religion, would we now have the attitude toward life and work which has made too many parasites who feel that the world owes them a very good living whether they work or not? Civic and social efforts to raise pre-

DAVID THE PSALMIST

"For Thou hast been a shelter for me, and a strong tower from the enemy" The "Tower of David" near the main gate of the Old City of Jerusalem has been converted into an air-raid shelter. So strong were the fortifications of the ancient tower that only a few hundred dollars were needed to complete the work.

vailing standards, had they been started and carried through with prayer, would have followed the wise example of those who laid the foundation of our nation, and might have guarded us from committing some of the errors which have marked our efforts.

Praying groups assure a city, state, nation that they can be counted on the right side of moral questions. More such groups are needed at home and abroad. Not a city or township but needs more prayer applied to its problems. Greedy ambitions would die "aborning" in the presence of prayer, intrigue would hide its face, injustice would be prostrate. It would take many more praying people than we now have to accomplish such regeneration, but it could be done. There are days of panic ahead of us. Society needs stout hearts, cool heads, and the minds and hands of praying people.

Finally, is it worth while for *God* to have groups and individuals who pray? There are several ways in which the power of God can be limited, and one sure way is for His children to neglect prayer. He is absolutely dependent on praying people for a great part of His work. "God can do as little without us as we without Him" is a startling statement which contains truth. Until He has men who think, how can he reveal scientific and religious truth? Until He has men who work, He will not produce machinery, beautiful buildings, nor abundant harvests. "He could not make Antonia Stradivari's violins without Antonia." Until He has men who pray, He has no one to whom He can speak in quiet moments, no one who is prepared to receive his blessing, no one who is ready to let God work through him. True, He works sometimes through those who would be surprised to learn that they are His instruments: dictators, conquerors, tyrants, unjust judges have been used by God, His wonders to perform. But in God's day-by-day conduct of the world, His power is infinitely multiplied if He has a praying people through whom to send it. We cannot as groups or individuals change the outcome of the world situation as God knows it from the beginning; but we can by our prayers and the effect they have on our lives, so fit our nation into God's plan for the world of tomorrow that America will hereafter be the land of the free, the home of the brave, and the country where a praying people try to bring in the Kingdom of God to the whole earth.

I MUST PRAY AGAIN

"Oft I think my prayers
Are foolish feeble things; for Christ is good
Whether I pray or not * * * * and then I stop
And feel I can do nought towards helping men,
Till out it comes, like tears that will not hold,
And I must pray again for all the world."

The Power of Prayer in Foreign Fields

Showers of Blessings In India

By MISS KATE SPENCER, On Furlough, Oblong, Ill.

FROM the beginning of our work in the Punjab there have been many answers to prayer. From Dr. Andrew Gordon's diary we read, "Spent the day in fasting and prayer preparatory to covenanting; feeling that of ourselves we can do nothing acceptable to God, but assured that His grace is sufficient, and His strength is perfect in our weakness, do solemnly promise, to give ourselves to the work, remembering its importance, to be diligent and laborious, giving ourselves much to prayer for those about us, watching every opportunity of winning disciples to Christ, teaching them to observe all things whatsoever He has commanded." The earnest devotion, sincere love and piety of Dr. Gordon and other missionaries backed by the prayers of God's people broke down seemingly insurmountable obstacles and made possible a firm foundation of our Church in the Punjab.

THE MASS MOVEMENT

The mass movement starting with Ditt under the teaching of Dr. Martin in Sialkot is explainable only as the work of God's Spirit in answer to prayer.

The self-support movement began with a revival in the Seminary in 1895. A small group of students from the low caste were convinced that they should serve without remuneration from foreign funds, accepting support from those served. Their persistence led to persecution by those covetous of high salaries. Through misunderstanding the missionary became allied with the persecutors. When aware of his error he fell on his face asking forgiveness, saying, "I can not pray until I have confessed my sin before God and these brethren whom I have wronged." This confession made matters right and gave encouragement and approval to the efforts of Indian people to organize and direct Christian work on their own initiative and according to their own standards of life.

About this time the missionaries covenanted with God and each other to pray for revival and have renewed it several times. This prayer has been answered in many inexplainable ways.

SIALKOT CONVENTION

The Sialkot Convention illustrates the power of prayer. Its purpose is the deepening of the spiritual life. It was started in 1904 and is shared by missionaries of several nationalities and denominations, together with Indian Christians from all the varied strata of Indian society. . . . All come together with a common purpose, to know God better and to serve Him more effectively. "In the beginning years there was little preaching, much prayer, and many hours spent in praising God." Attendance and interest have grown. The prayer rooms continue to be

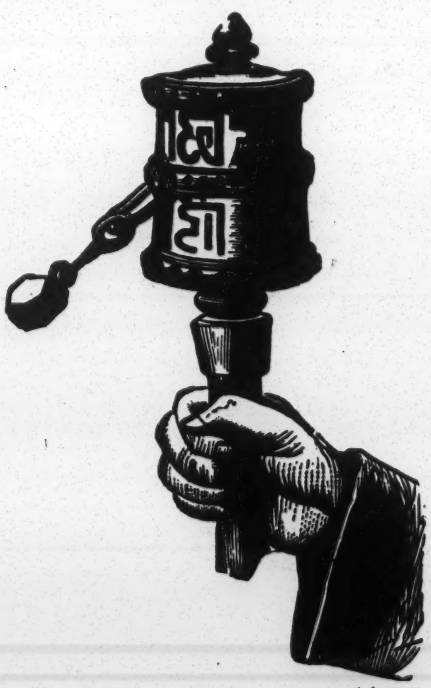
the most vital part. They are occupied continuously day and night. In the environment many become conscious of sin, seek forgiveness and obtain victory and blessing. Indifference and carelessness have been changed to zeal and earnestness, worldly ambition and pride to humble consecration. Pastors receive power to bring quickening and life to their congregations.

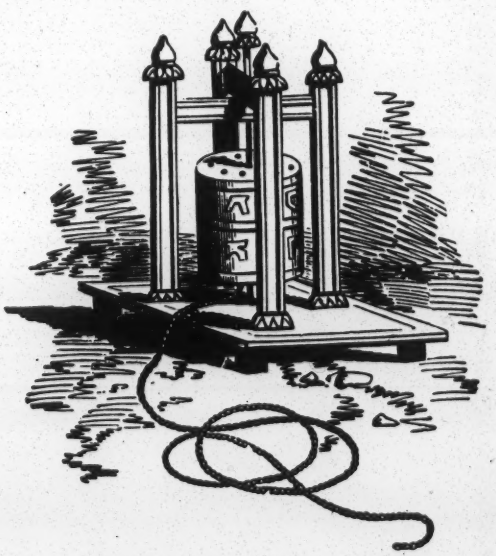
Desire to promote the fellowship and intercession of the Convention led to the formation of the Punjab Prayer and Praise Union. A leaflet circulates among its members containing items of praise and prayer, and a prayer retreat is held annually.

A few years ago the Christian village of Martinpur experienced a revival. Mr. Bhakt Singh Chobra, an Evangelist converted from Sikhism gave himself to prayer and fellowship with these people for a period of time. Many lives were changed. The following year more than forty young men with their leader walked to Sialkot Convention a distance of about 80 miles singing and preaching in the villages en route. Their presence and prayers were a great inspiration. Other communities have followed their example so that from all directions bands of singing Christians come to this place of annual pilgrimage.

Our missionaries come together for three and a half days of devotional meetings preparatory to our annual business meeting. Much of this time is spent in prayer. It is with expectancy and joy that we look forward to coming to confer with one another and with God, concerning the work entrusted to our care, and to pray unitedly for our whole church.

The Prayer Cycle has brought us much blessing. Dr. Chambers and Miss Anna A. Milligan prepared a similar one for the Synod in both English and Urdu.





BUDDHIST PRAYER WHEELS

The Buddhist who has many prayers to say, has devised a wheel wound with written prayers. The whirling of the wheel releases the prayers and the duty is soon done. In modern days electricity has been substituted for hand power thus relieving the worshiper of any exertion.

The Power House of the Egyptian Church

By MRS. W. BRAINERD JAMISON, On Furlough, New Wilmington, Pa.

THE annual Prayer Conference is the power house of the Egyptian Church. If any one should suggest that it be omitted, even for one year, for lack of funds, the leaders of the church would rise to a man and say, "We can't afford to give it up. It is the one organization that belongs to the whole church. The pastors and some elders may attend the meetings of presbytery and synod but the Prayer Conefrence is open for all,—men and women. No, we can't omit that."

The program is almost entirely in the hands of the Egyptians. Ordinarily but one missionary makes a formal address during the three day conference. We must keep in mind that the number of missionaries on the field is very small in comparison to the number of pastors. There are addresses and much singing but a great proportion of the time is given over to prayer. And how they can pray! With the opening of each prayer period any number of earnest Christian men and women will immediately jump to their feet that they might have a part in this privilege of intercession. So intent is each one on his own thoughts and feelings as he pours out his heart to God, that all too often two or three will begin to pray at the same time, each one all unconscious of what is going on around him. There are no embarrassing pauses in an Egyptian prayer meeting. Although the missionaries do not take much of an active part in the prepared program of the conference, they have a very definite place in the prayer periods always praying in Arabic, for many of this group know no English. Also, before each session, one sees little groups scattered over the church in earnest intercession.

It is a very picturesque gathering. Here among the men and women dressed in European garb, we see many in the costumes of the country,—the long flowing robes and white turbans of the men; the black outer garments for the women. Although they do not sit together in these meetings there is no curtain between them. They are more interested in the affairs of the Kingdom than in each other.

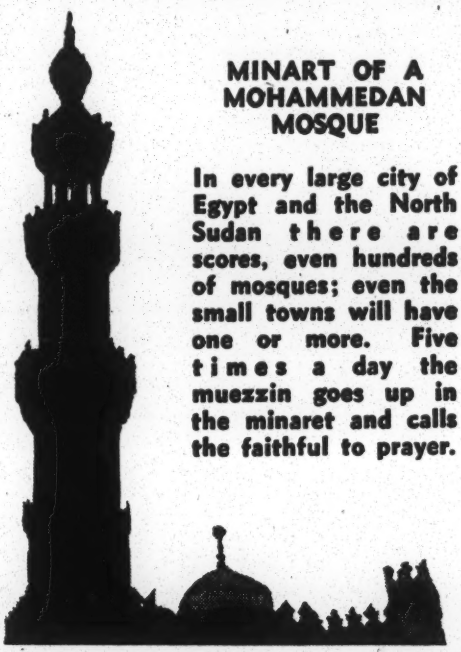
This conference is a time of refreshing for many young pastors, Bible women and lay workers who are in the lonely, discouraging, out-of-the-way places. For many of them this is the only time and place to meet with old friends and make new ones in the course of a whole year. Living on a starvation salary, somehow they manage to lay by a few piasters for this one opportunity to renew the mind and soul. We may hear sermon after sermon and remember so little, but not these men and women. They take careful notes of all they hear that they may have much to carry back to the people whom they serve. Even Mr. Khaleel, the blind evangelist, with a pin pricks his notes in Braille.

The conference reaches its highest peak on the third evening when

upwards of eight hundred sit together at the Lord's table. This service is opened with fifteen minutes of singing. The communion sermon is one that takes us into the very presence of the Lord of this feast. Prayer is offered and the elements are passed to a quiet subdued body of believers, but no sooner is the benediction pronounced until some one, for very joy starts a tune, and out they go singing praise "to Him Who has called them out of darkness into His marvelous light."

Triumphant Living in the North Sudan

By MISS MARY J. McKNIGHT, On Furlough, Ellwood City, Pa.



MINART OF A MOHAMMEDAN MOSQUE

In every large city of Egypt and the North Sudan there are scores, even hundreds of mosques; even the small towns will have one or more. Five times a day the muezzin goes up in the minaret and calls the faithful to prayer.

A recent review of the history of our mission in the Sudan has impressed upon me anew the working of God in the early history of our Sudan Mission. When Dr. Giffen and Dr. McLaughlin first went to Omdurman in 1900 they were not permitted to talk, even privately, to people of the North Sudan on matters of religion, nor to enroll their children, if they opened a school. Therefore they went South and the work was begun among the pagans. It has proved more fruitful in numbers than the work among the Arabic-speaking people of the North. However a little later the restrictions were relaxed and in 1908 the Girls' Boarding School at Khartum North was opened. Dr. and Mrs. Giffen returned to the North and gradually gathered a group of homeless boys into their home. From that grew the Boys' Home. Now do you ask what is the connection with our subject? Any one who ever joined the Giffens in family worship or heard either of them lead in prayer in mission meetings can have no doubt that the happenings in the Sudan were in no small measure due to their prayers. I am sure that the new work in the Sudan had a large place in the prayers of praying people at home also.

While it has been a disappointment to you at home and to us on the field that more from among the peoples of the North have not given themselves to Christ's services, you would be quite satisfied that God is still answering prayer if you could know Elizabeth, Ruth, Faith, Rev. Paul and others who are outstanding Christians. I am sure each conversion has come about only in answer to prayer. I think all of the missionaries and other Christians would agree that the richest experiences in their lives have been experiences in prayer in such times as the crisis, when Faith had to stand

against her own people and the customs of the country, in order to secure permission to be baptized. She was able to come through triumphantly because she was upheld in prayer, literally hour by hour for several days. We have also had blessed times when God has heard our prayers for one who was ill in our group or among the school children, when the doctors had given no hope of recovery.

You at home in the Prayer Groups, others who pray, have had no small part in bringing about changed attitudes among these people. There are now open doors on all sides. But when we are so sure that God does answer prayer why do we not give more time to prayer both at home and on the field? A recent outstanding book on mission work* challenged the supporting churches to really support their missionaries in prayer if they are to expect results. The missionaries of your church work in India, Egypt and the Sudan. What kind of support are you giving them? Do pray also for the converts and for those who are being taught, that there may be a great harvest in the North Sudan. Won't you, as well as remembering the work as a whole, choose an individual missionary in the North Sudan and learn all you can about his or her work and begin to pray as you never have before that that missionary and the Sudanese workers associated with him may be used to bring Christ's message of love to many people?

* "The Christian Message in a Non-Christian World" by Hendrick Kraemer, written to prepare delegates to Madras for the discussion of "The Witness of the Church."

Morning, Noon and Night in the South Sudan

By MISS RAY HUFFMAN, R.N., On Furlough, New York City, N. Y.

"YOU cannot even go through this compound to the river to get water without hearing something about Jesus," a Nuer woman exclaimed as she put her heavy earthen water jar down on the ground, and stood there resting, listening to the group at the clinic as they joined in their service of praise and prayer.

She is right. You cannot! No matter what time of day you view our compound, you will find some one praying. For God is very real to both black and white there. We have seen Him at work, where we knew — absolutely,—that He, and He alone, had been responsible for the results we saw. We knew beyond any doubt, that prayer, and prayer alone, had been the means that sufficed. Our eyes have seen and our ears have heard!

For instance, there is the case of Dwop. He came to the clinic two months after a crocodile had almost bitten one of his feet off and had nibbled on the other leg a bit, at least enough to splinter the bone. That foot was simply terrible! And smell! We had no doctor then but we knew the Great Physician was there, and He knew that we were depending upon Him, for we told Him so constantly. Dwop knows too that Our God heard and answered prayer for his feet have again become things upon which to walk instead of being useless lumps, capable only of pain. It took

months upon months; some days we saw improvement, other days we did not, but our faith never wavered.

To the missionaries at Nasir, noonday means prayermeeting, for at that hour you will find us gathered together, bringing our joys, our problems, and our plans before Him, Whose we are and Whom we serve.

At that noonday hour we especialy claim His promise that where two or three are gathered together in His Name, that He will hear their requests. How comforting it has been to realize that Christ said "two or three" for the white population at Nasir mission is so limited in number.

Oh, how we have prayed that our people might not have to know the horrors of the white man's war! They know what it means to fight with clubs and spears, they know how to kill, but they often quit when the score is even arithmetically.

God hears all about our clinic work, the schools, the orphans. All our financial plans we take to Him, the dyke falling into the river, the need for a new school house for the girls: He hears it all.

God does not always "Yes." Sometimes He says, "Not yet;" again His answer is "Be patient;" occasionally a definite "No." But always an answer. The answer that resounds most to His Honor and His Glory!

Is there power in prayer? We—both black and white—in Nuerland, *know* that there is.

Continuing Instant In Prayer In Ethiopia

By MISS ISABEL BLAIR, On Furlough, Waynesboro, Va.

AS I think of our years in Ethiopia, I am sure we missionaries could never have carried on without prayer. Daily individual and household prayers, mid-week prayer meetings and Sabbath evening services, all gave us a sense of God's presence, of His sustaining power day by day and the realization that underneath were the everlasting arms.

There were times when we were faced with special tasks or special needs, and when we prayed we saw the power of prayer. For three years at Sayo we were without a doctor. How many times God gave wisdom then! Miss McKibben, the nurse, used to say if she had known all that she would have to do in those years, she would never have had the courage to leave America. There was the time the man came with his head swollen on one side in what we feared was mastoid trouble; we prayed, and she cut, and he got well.

Zowditu came to us to keep from marrying a certain man. Prayer kept her safe from him for many months although he was constantly waiting chances to steal her.

Well do we remember the time when we were going through robber country on the road to Addis Ababa. As we rode along about a dozen armed, fierce-looking men stepped out of the high grass on each side of us, saying they would escort us safely across the river. I think we

all felt they were highway robbers, but we prayed and they never raised a hand against us.

One day Daba came in a great hurry for us to go to a certain house to see if we could get the man to open his door. He was in such a terrible temper about his wife's actions that he had tied her up in the house, locked the door and would not allow anyone in. The people feared he would kill her and so bring great trouble to the Mission. We surely did pray that day, as we hurried to the house and after much talking got him to open the door, and we went in and calmed him.

In the fall of 1935 Miss Klein and I tried to leave Ethiopia without the customary road pass which the officials refused to give us. After four hours journey from the Mission, twenty or more armed men came to make us return. Prayer steadied us and our Father kept us from harm. "For (in all these dangers) God gave us not a spirit of fearfulness, but of power and of love and of a sound mind."

To me the power of prayer in Ethiopia has been shown even more since the missionaries left. We have prayed that the Christians would be faithful. At Sayo they kept services going after the missionaries left, then held them in homes after the Italians came, then asked the government for land on which to build a church till it was finally given. Their importunity and our prayers released power.

We prayed that the Gospel would spread in spite of everything. According to Dr. Dougherty's letter of November 1941, there are seven organized congregations and twenty-five other regular preaching places near Sayo.

We prayed that those who could read would teach others so that God's Word would be known to more people. In January 1940, Gidada and Byena wrote that there were six hundred children in primary schools and that most of the teachers were former Sayo boarding school boys.

We have prayed that the Christians would be strong and faithful in spite of danger or persecution. Gidada, Mamo and Nugo Tulu were in prison for nearly a year but remained faithful. In Dr. Dougherty's letter of November 1941, he tells of their return to Sayo and how the people rejoiced.

Gidada's letter of January 1940 closes thus: "This work of course we could not do ourselves, but God helps in every way. The seed was planted by you all. Now please continue to pray for us who help harvest the fields." "God forbid that I should sin against the Lord in ceasing to pray for you." (them).

"There is marvelous power in individual prayer; but there is an intensified power when a group of people comes together to pray."

—S. D. Gordon

The Price and Promise of Prayer

By MRS. J. C. DOWNS, Pittsburgh, Pa.

AT the time these lines are being written, the stores of our great city are crowded with shoppers because of special sales. Those attending the sales are concerned with values. Are the goods purchased equal in value to the price asked? Many expect to receive articles greater in value than the cost.

WHAT IS THE PRICE OF PRAYER?

Let us consider, for a moment, the cost of prayer, then the value received from its exercise.

The first cost is *Time.* Before every great event in the life of our Lord: his Baptism, his Temptation, the choosing of the Twelve, the Transfiguration, the agony in Gethsemane, we find him, the Perfect One in prayer. Spending all night, rising a great while before day, going to a place apart—that he might commune with His Father. How infinitely greater our need for prayer! A time must be set apart and faithfully kept. It may be in the morning, at noon, at evening or even when one wakens at midnight, and the silence all about is helpful to such communion. The hour is not so important as the keeping of the same. The momentary prayers such as the unspoken petition that we may be of helpful service as we go about the tasks of the day—answering the telephone, the ring at the door, the letter to be written—these help to make our day worthwhile; but they do not take the place of the quiet hour apart with him. Every day must be undergirded with prayer. From whom do we receive our days and years?

The second cost is *Selflessness.* Our example comes from Christ in the garden: "If it be possible let this cup pass from me; nevertheless, not my will but thine be done." On the cross —"Father forgive them for they know not what they do." "Not my will but thine." As we pray this prayer, we are speaking to our Heavenly Father. Many of us have long since lost our earthly fathers, and hearts ache for the loving counsel, the sympathy, the understanding of that earthly parent. Then what a privilege to be able to say: "Our Father!" As the years increase the hurts, the sorrows and losses of life increase. Often we cannot voice these

hurts except to our Heavenly Father, whose encompassing love brings healing as we pray the selfless prayer: "Thy will be done." Death cannot separate us from our Heavenly Father, for we have the glorious promise that when the shadow of death comes he will be with us, the only one who has power over death.

The third cost is *Faith.* Faith to pray that his kingdom may come, and his will be done on earth, even as in heaven. With war over the whole earth, we are prone to let our faith slip wondering as to how the time ever can be that God's will shall be done on earth; yet we have the promise that "The kingdoms of this world shall become the Kingdom of our Lord and of his Christ." Pray that thy faith fail not, for his promises are sure.

It seems almost sinful to say: What Price Prayer? But we know that these three things — Time, Selflessness, Faith—must be given for effectual prayer.

VALUE RECEIVED

The value received far exceeds the price paid. Space allows but two or three of the promises: "If my people which are called by my name shall humble themselves and pray and seek my face and turn from their wicked ways; then will I hear from heaven and will forgive their sin and will heal their land." "The eyes of the Lord are over the righteous, and his ears are open to their prayers." "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." *All* things—spiritual strength, wisdom, comfort, guidance—all are ours for the petition of faith. The exercise of faith brings added faith.

"Ask and ye shall receive."

Are your windows open toward Jerusalem?

A PRAYER

O, grant us love like Thine
That hears the cry of sorrow
From heathendom ascending to the throne of God.
That spurns the call of ease and home
While Christ's lost sheep in darkness roam.
O, grant us hearts like Thine.
Wide, tender, faithful, childlike,
That seek no more their own
But live to do Thy will,
The hearts that seek Thy kingdom first
Nor linger while the people thirst;
O grant us minds like Thine
That compassed all the nations,
That swept o'er land and sea
And loved the least of all.
Great things attempting for the Lord,
Expecting mighty things from God.

—Selected.

Twenty-Fifth Anniversary of Prayer Groups

The Beginnings*

By MISS KATE A. HILL

WHEN on a visit to our work in the South some years ago, I heard for the first time the Negroes sing their melodies in their own environment. Some I had heard before, but most of them were new to me. We soon had our favorites. Mine was:

"Away down here all by Myself,
Couldn't hear nobody pray."

So the Tuesday Prayer groups were organized because all over the United Presbyterian Church there were praying women who sometimes felt they were alone and "Couldn't hear nobody pray." In these groups they came together to pray.

The first one was organized in Pittsburgh on the first Tuesday of January 1917 at 10 a.m. in the Assembly Room of the Publication Building. Here the members of the Women's Board met with a goodly number of women, who with them believed "God hears and answers prayer."

Notices had been sent to the churches of the two presbyteries. Announcement had been printed in The United Presbyterian and daily papers and then we waited and prayed. Would they come? As I recall the first one to come was a woman from Steubenville who wanted to hear others pray.

Somewhere around the Board Room, to this day I hope, is a book, which contains the names and addresses of all who were present that morning. It was decided to "try it out" during January which had five Tuesdays that month. But at the end of the month it was never discussed whether it would be continued or not, we just kept on praying. Who can know? But is it not possible that many of the wonderful things that have come to our church in the past ten years have come because these women believed He "hears and answers prayer?"

Since that Tuesday morning until this, the ten o'clock Prayer Group has never been omitted. Sometimes the number is small, only the two or three to whom a promise was given but the golden thread of intercessory prayer has never been broken.

The members of the Board have gladly given an hour of their busy day; housewives have planned their work to come to the "upper room"; officers of missionary societies have come for inspiration; some have slipped away from offices to be present. Both Home and Foreign missionaries have planned their journeys so they could be in Pittsburgh Tuesday morning. Their presence and their messages have been a great inspiration and blessing.

The next Prayer Group began in Philadelphia. It was the leader of this group who first had the little reminder that has gone into thousands of homes where women have not been

* Reprinted from the Womens Missionary Magazine June 1926.

able to attend meetings: "Tuesday, 10 a.m. Come Ye Apart."

The inspiration for this may have come from a Home Missionary, who longed to be with the group but could not. She said, "I could not remember 10 a.m. until it was past so I printed a card 'Tuesday 10 a.m.' and put it by the clock."

A member of a Girls' Glee Club from one of our colleges was being entertained in a home and as she looked at the card she looked with some astonishment and said softly: "Oh, yes I remember."

New York City women organized a Prayer Group. The Presbyterians kindly loaned the United Presbyterians a room in their building. The few who have been interested have traveled many miles and spent many hours on street cars and trains.

Chicago was the next. For some time the women met in an "upper room" belonging to the Presbyterian women who have a similar meeting Friday morning. Far below was the rush and noise of the "Loop District" but our women learned many precious lessons in united prayer in this little group.

I do not recall just the order of the other groups but they came into existence in Cleveland, Youngstown, Omaha, Los Angeles, and many other small places.

I recall being present in a new small group. I was starting for a trip to the far West and had only a few hours between trains. We had a fine attendance. That morning a woman said to me "This is the first time in ten years that I have not washed on Tuesday morning." As I thought of the endless variety in the life of a missionary or field secretary, I laughingly replied, "How tiresome to wash every Tuesday morning for ten years. Were you not glad for something new?"

Every year letters and a list of the Prayer Groups were sent to all missionaries at home and abroad. This gave them an opportunity to send letters requesting prayer for special objects. Many have testified to the value of these letters and the encouragement in knowing that so many were remembering them at the Throne. Some have written of opened doors, and softened hearts receptive to their message all unaccounted for "until I remembered it was Tuesday morning."

So all through the years there has been wrought in our hearts the conviction that in a marvelous way "Prayer changes things."

General Prayer Group Secretaries

IN the course of time it seemed expedient to have a Board member as Prayer Group Secretary. This office was combined with that of Temperance and Reform, Mrs. W. P. Wiegering being the first Secretary.

In 1926 Mrs. Harriet S. Boobyer became Secretary for the combined departments and continued to promote Prayer Groups over the church. It was not until 1934 that Prayer Groups became a separate department of the Women's General Missionary Society and a Secretary chosen to carry on this work. Mrs. Charles W. Fulton has carried this responsibility through the succeeding years.

In her report, the last year of her

office Mrs. Wiegering wrote as follows:

"We do pray that the women of the church will feel the responsibility of being faithful at this critical period in the nation's history and that their influence may be for God and home and every land.

"There are now 69 groups of women meeting at regular periods to pray for our church and its workers in the home and foreign fields. A list of these groups has been sent to each of our missionaries that they may write and make special requests for prayer.

"Do not forget that Tuesday of each week is our day for prayer and if unable to attend any group, set apart a time for prayer that God will bless our church and all its workers."

"But I Give Myself Unto Prayer"

By MRS. HARRIET S. BOOBYER

MY mind goes back to the years when, as Prayer Group Secretary, (1926-1934) I had the privilege of coming into close touch with the prayer life of the women of our presbyterials and our missionary societies, and I remember

The letters of contact with consecrated women whose very correspondence breathed the prayer life that was theirs;

The increasing consciousness of the need of united prayer which was evidenced by the growing numbers of prayer groups and circles formed among our women, young women, girls and Juniors;

The times of inspiration that were mine when I had fellowship with the larger groups that met in Cleveland, Philadelphia and Los Angeles, and in the prayer time of societies here and there over the Church;

My increasing thankfulness as Tuesday by Tuesday I was a part of the group formed by Miss Hill, a sharer in the sweet fellowship, the consolation of answered prayer and the undergirding of life. I heard the missionaries testify often to the sustaining and enabling power that had been given them as the prayers of the women of the Church, public and private, ascended for them, and rejoiced that I, and all other intercessors, could thus share in their labors.

This I look back upon; this, now, I look forward to, and I shall not be afraid in the future that is before us

For the faith and courage of our missionary women as they face the times that are upon us, the giving up of their men to the service, possible loss and deep sorrow, changed lives and the measure of daily anxiety that shall be ours until the victory comes;

For our missionaries in dangerous places abroad and trying places at home, lest they lack the power through God, called out by our intercession, that will sustain them in the work they have to do and the experiences they may have to face;

For the work of The Women's General Missionary Society, for it will go forward at home and abroad, even though there will be the difficulties of supporting it and carrying it on in wartime;

If an increased spirit of prayer prevails among our women and this resolution (Ps. 109:4) which heads this page shall be faithfully carried out as the daily custom of each one.

The Prayer Cycle

When They Prayed

By MRS. A. J. RANDLES, General Secretary of Literature

LET me tell you a story — a true story.

At the time of which I write Miss McCrory was located at Benha, Egypt. Here at home her mother always knew her daughter's daily schedule, kept a copy of it pinned above her kitchen work table and, taking into account the difference in time, prayed for her as duties permitted.

Sabbath by Sabbath Miss McCrory met a certain class of girls with her Gospel message; and Sabbath after Sabbath the girls were utterly unresponsive. Heavy of heart, she wrote her mother that if ever she were awake at two A. M. on a Sabbath morning it would be the time in Benha when she would be teaching these girls and asked that she pray for them.

There came a certain day when the attitude of the girls was completely changed; they listened with interest and responsiveness. Unaccountable it seemed until a letter came from home. Unable to sleep one night the mother noted the time—two A. M.—and knelt in prayer for her daughter and those girls. It was the exact day upon which the attitude of the girls had so entirely changed.

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in Heaven."

Or here is another:— The missionary met weekly in the schoolroom with a group of women who were for the most part non-Christian. A certain woman came regularly, always seeking a front seat. If none was available she would go to the back of the room and seat herself tailor-fashion on top of the desk. She insisted she could understand better if she could see the teacher. Evidently a problem character.

There came a time when she was absent for two weeks, then again appeared, and in the presence of forty women — non-Christian women, remember, which took courage — she said, "I know that I am lost. I am a sinful woman. Of myself I can do nothing but I am trusting in Jesus Christ and His death on the Cross." At the time of her confession she had been the subject of prayer by the missionary and other friends.

Wouldn't it be wonderful to share in experiences like those!

It is quite possible.

With the Prayer Cycle to guide, we know where our missionaries are, whether in America or abroad. We know that they deal with the young and the old, the weak of body and the hard of heart; we know that they have many problems; and day by day, month by month, over and over again by way of the Throne, we can strengthen them, help them, uphold them.

"And when they had prayed, the place was shaken."

Presbyterial Prayer Group Secretaries
April 1, 1942

Albany—Mrs. A. H. Calderwood,
R. D. 2, Schenectady, N. Y.

Allegheny—Mrs. George W. Ligo,
3509 Fleming Ave., N. S., Pittsburgh, Pa.

Argyle—Mrs. Paul L. Reynolds,
Route 2, Argyle, N. Y.

Arkansas Valley—Mrs. Merle Young,
Pretty Prairie, Kansas

Beaver Valley—Mrs. R. W. McGranahan,
1140 Third St., Beaver, Pa.

Big Spring—Mrs. D. K. MacPherson,
597 W. Market St., York, Pa.

Boston—Mrs. George Holmes,
38 Nordica St., Springfield, Mass.

Butler—Mrs. R. C. Sherrard,
Petrolia, Pa.

Caledonia—Mrs. Walter Bickerton,
97 Westgate Road, Kenmore, N. Y.

Cedar Rapids—Mrs. J. K. Galloway,
1118 Bertch Ave., Waterloo, Iowa

Chartiers—Mrs. Harry Hutchison,
Claysville, Pa.

Chicago—Mrs. Frank Kreger,
6540 So. Emerald Ave., Chicago, Ill.

Cleveland—Mrs. C. S. McKenzie,
636 Melvin Ave., Cuyahoga Falls, Ohio

College Springs—Mrs. Gayle S. Barnett,
Mount Ayr, Iowa

Colorado—Mrs. J. Clyde Mahaffey,
909 11th Ave., Greeley, Colo.

Concordia—Mrs. Fred Lukens,
Beloit, Kansas

Conemaugh—Mrs. W. A. Clark,
Elderton, Pa.

Delaware—Mrs. William Gartshore,
Garrattsville, N. Y.

Des Moines—Mrs. S. W. Wilson,
209 Second Ave., Albia, Iowa

Detroit—Mrs. H. B. Rhine,
3213 Crooks Road, Royal Oak, Mich.

Hudson—Mrs. Wm. Brown,
31 Jackson Heights, Lyndhurst, N. J.

Idaho—Mrs. Nellie B. Sudduth,
King Hill, Idaho

Southern Illinois—Mrs. James D. Odom,
Coulterville, Ill.

Indiana—Mrs. S. C. Tharp,
Idaville, Indiana

Kansas City—Mrs. J. M. Russell,
6425 Wornall Road, Kansas City, Mo.

Keokuk—Mrs. J. Kenneth Nichols,
2215 Gilbert, Burlington, Iowa

Kiskiminetas—Miss Eliza Sample,
Worthington, Pa.

Lake—Miss Margaret M. Gamble,
Jamestown, Pa.

Los Angeles—Miss Ruth E. Findley,
520 South St., Glendale, Calif.

Mansfield—Mrs. W. E. Shane,
R. D. 3, Home Road, Mansfield, Ohio

Mercer—Miss Lucile Artman,
R. D. 2, Pulaski, Pa.

Monmouth—Mrs. F. M. McClenahan,
207 S. Eighth St., Monmouth, Ill.

Monongahela—Mrs. Raymond L. Edie,
1256 Wisconsin Ave. (16) Pittsburgh, Pa.

Muskingum—Mrs. Ernest Work,
Bloomfield Road, New Concord, Ohio

Nebraska—Mrs. James A. Thom,
North Bend, Nebr.

New York—Mrs. Joseph Marrone,
5705 Avenue L, Brooklyn, N. Y.

Ohio First—Mrs. E. M. Duffey,
Seaman, Ohio

Ohio Northwestern—Mrs. W. E. Laughlin,
Belle Center, Ohio

Oklahoma—Mrs. Guy F. Reneau,
Roosevelt, Oklahoma

Oregon—Mrs. S. Cereghino,
Rt. 2, Box 538, Troutdale, Oregon

Philadelphia—Mrs. Chas. McGowan,
706 E. Westmoreland St., Philadelphia, Pa.

Puget Sound—Mrs. S. G. Tiley,
2725 Birchwood Ave., Bellingham, Wash.

Rock Island—Mrs. F. R. McLean,
Little York, Ill.

San Francisco—Mrs. Minnie B. Rogers,
Rt. 5, Box 131, Fresno, Calif.

Spokane—Miss Margaret A. Work,
N. 1117 Crestline, Spokane, Wash.

Steubenville—Mrs. J. J. White,
R. D. 3, Toronto, Ohio

Tennessee—Mrs. Addie Bullock,
Henderson, North Carolina

Uncompahgre—Mrs. F. M. Reynolds,
Montrose, Colorado

Vermont—Mrs. W. D. White,
Ryegate, Vermont

Westmoreland—Mrs. Jay C. Stauffer,
937 Broadway, East McKeesport, Pa.

Wheeling—Mrs. W. D. Mercer, West Alexander, Pa.

Wisconsin—Mrs. L. M. Fiddler,
1521 S. 79th St., West Allis, Wis.

Xenia—Mrs. Raymond Hopping,
R. F. D. 1, Waynesville, Ohio.

Messages From Prayer Group Leaders

The unity of purpose and petition in the Prayer Group brings strength.
—*Mrs. R. W. McGranahan,* Beaver Valley.

We had a most profitable Presbyterial Day of Prayer when our thoughts centered about Our Beliefs and our Prayer Life. Separation and the Prayer Life, Prayer and Missions.
—*Mrs. Etta M. McClure,* Chartiers.

Our Saviour taught us how to pray, let us be praying women.
—*Mrs. George W. Ligo,* Allegheny.

Can we not pray for a change in the hearts of men and a great spiritual revival? Prayer changes things.
—*Mrs. Charles McGowan,* Philadelphia.

Because of the special need of comfort and guidance now and the immediate future, we need more home prayer life and more groups meeting for prayer for our leaders, missionaries, and people of the whole world.
—*Mrs. J. K. Galloway,* Cedar Rapids.

Jesus never fails our trust; but can He trust us now?
—*Mrs. William Gartshore,* Delaware.

The call to prayer comes "crystal clear,"
In Christ, we plead; our God will hear.

May a delicate sensitivity replace our hearing, that, led by the Spirit groups and circles, many more of our women may hear with certainty the Father's call to pray.
—*Mrs. C. S. McKenzie,* Cleveland.

Concentrate on your prayers to the fullest now more than ever before.
—*Mrs. Merle Young,* Arkansas Valley.

As we answer the call to Pray, our Prayer Groups are strengthened in faith and loyalty.
—*Mrs. Frank Kreger,* Chicago.

My Egyptian friends do not seem so very far away—our prayers are mingling at the Throne of Grace.
—*Miss Margaret M. Gamble,* Lake.

By our reports I am sure that our women and children are conscious that prayer is essential in daily living.—*Miss Lucile Artman,* Mercer.

Prayer Groups assure a Strong Defense Program. Enlist today in a local circle or group.
—*Mrs. F. R. McLean,* Rock Island.

The God-fearing women of Los Angeles Presbyterial have doubled their attendance and their efforts in our Prayer Group since it is becoming more and more evident that the work of finite man is vain without the help of Almighty God. Blessings we so need, which He alone can give, are divinely connected, we are assured, with united prayer.
—*Miss Ruth E. Findley,* Los Angeles.

There are some blessed reasons for pressing on to victory in our prayer life. Prayer will give us fellowship with Christ. This is expressed in "There am I in the midst of them." Here is the first blessing in prayer, a real companionship with Christ;

and a real companionship with the Father may be ours. Blessed privilege! "Let us draw near" is the precious call of prayer. We have access unto the Father is the assurance of prayer life.

—*Mrs. W. E. Shane,* Mansfield.

Who can estimate the power for good of our combined prayer?

—*Mrs. S. G. Tiley,* Puget Sound.

That our lives be fully surrendered to Christ, more consecrated Christians to win the war.

—*Mrs. Guy F. Reneau,* Oklahoma.

The work of the Prayer Groups and Prayer Circles in Des Moines Presbyterial is developing and stimulating prayer life. This is encouraging since the success of these groups will determine the growth of other phases of our work.

—*Mrs. S. W. Wilson,* Des Moines.

Pastor directs class in "How to Pray" — members writing Scripture, sharing experiences, leading to definite prayer for definite ends.

—*Miss Margaret A. Work,* Spokane.

May our prayer groups pray that good will be done in this dark hour.

—*Miss Elizabeth Sample,* Kiskiminetas.

"Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us." Psalm 62:8.

—*Mrs. A. H. Calderwood,* Albany.

"Pray without ceasing" for this turmoil to end in our Mission Fields.

—*Mrs. John Melville,* Wisconsin.

For each society to have a prayer day once a month in addition to their presbyterial prayer day.

—*Mrs. Walter Bickerton,* Caldonia.

During the past year the members of the Muskingum Presbyterial Prayer Group have left the Prayer Room with a deeper love for God and for the advancement of His Kingdom, and with renewed faith and courage for each step of the way.

—*Mrs. Ernest Work,* Muskingum.

"Prayer grasps levers upon the divine switchboard, releasing currents of God's limitless power."

—*Mrs. Minnie B. Rogers,* San Francisco.

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in Heaven." Matt. 18:19.

—*Mrs. C. A. McKiraham,* Vermont.

One of the most vital parts of our W. M. S. is the Prayer Group. Without it we cannot have power. Our groups meet weekly, have a Bible Study first, then prayer. How much we need to pray in these days of stress and strain.

—*Mrs. H. B. Rhine, Detroit.*

Our great need for more Prayer Group work should be stressed in each society.

—*Mrs. S. Cereghino, Oregon.*

That prayer helps and satisfies becomes more evident in each meeting of our prayer group.

—*Mrs. Gayle S. Barnett,* College Springs.

Our Presbyterial Theme: Be ye steadfast in business, in society, in the home and in the church.
—*Mrs. Raymond Hopping,* Xenia.

Encouraging. Hope to have group or circle in each society this year.
Mrs. George Holmes, Boston.

"More things are wrought by prayer than this world dreams of." Tennyson.
—*Mrs. W. A. Clark,* Conemaugh.

When in prayer as a Circle, the women of the Missionary society seem to pray with more earnestness and understanding. Eight of our churches hold the Prayer Circle.
Mrs. W. E. Laughlin,
Ohio Northwestern.

May we have the prayers of all our women that the chaplains may be able to keep the boys in the camps from losing their ideals.
—*Mrs. M. T. Warner,*
Uncompahgre.

Acknowledging the enabling power of the Great Commissioner to us, the commissioned.
—*Mrs. Nellie B. Sudduth,* Idaho.

"Let us draw near with a true heart in fullness of faith." Heb. 10:22.
—*Mrs. James A. Thom,* Nebraska.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16.
—*Mrs. James D. Odom,*
Illinois Southern.

"New visions and revelations of God come only through Prayer."
Mrs. David Douthett Dodds,
Monongahela.

"Bear ye one another's burdens" is made real to our women of the prayer groups. We gain strength through fellowship in prayer.
—*Mrs. Jay C. Stauffer,*
Westmoreland.

The years 1942 and 1943 need Prayer Groups and pray-ers as no other years in our lifetime.
—*Mrs. S. B. Copeland,* Wheeling.

"If you know, you care; if you care you pray.
Then God works."
"Upon us be the burden of the shame
That Christ reigns not in Africa tonight."
—*Mrs. J. Campbell White,* Hudson.

Prayer is the key that opens the Power House of God. May we continue to use the key.
—*Mrs. J. J. White,* Steubenville.

Let us not pray that God may be on our side, but rather that we may be on God's side.
—*Mrs. J. Clyde Mahaffey,* Colorado.

That we as a Prayer Group may do our part in "Holding forth the word of life."
—*Mrs. Fred Lukens,* Concordia.

"You can do more than pray after you have prayed, but you cannot do more than pray until you have prayed."
—*Mrs. R. C. Sherrard,* Butler.

"Call upon Me in the day of trouble; I will deliver thee." Ps. 50:15.
—*Mrs. S. C. Tharp*, Indiana.

Our Fall Prayer Retreats are proving to be helpful and inspiring.
—*Mrs. J. Kenneth Nichols*, Keokuk.

Suggestions For Improving Prayer Period

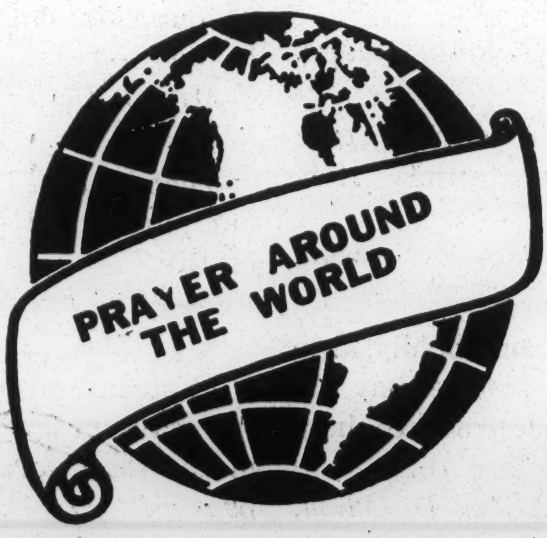
1. Acquaint yourself with the circumstances and surroundings of the missionaries that you may pray intelligently.
2. In arranging for a meeting, notify beforehand those who are to pray.
3. Let prayers be short.

   Let prayers be audible. The speaker should come forward, in order to face the people.
5. In your prayers, use your imagination. Try to picture in your own mind the needs of the lonely missionary, the home-sick beginner, etc.
6. If necessary, write out your prayers and read them.
7. Use devotional books, not slavishly, but meditate on the petitions therein, until they become your own. You will gain fresh thoughts, fresh language, a deeper insight into the spiritual needs of yourself and others.
8. In your private devotions pray aloud, and so accustom yourself to the sound of your own voice.
9. Use a verse of a psalm containing a prayer.
10. Get your members to answer roll-call with a Scripture verse embodying a prayer.

—Adapted from the "Harvest Field," missionary publication of the Presbyterian Women's Missionary Union of New Zealand.

NINTH ANNUAL OBSERVANCE — JUNE 23, 1942

AT HOME (War Time)	
10	A.M. . . . Eastern
9	A.M. . . . Central
8	A.M. . Mountain
7	A.M. . . . . Pacific



OVERSEAS	
India.	7 P.M.
Egypt	4 P.M.
The Sudan	4 P.M.
Ethiopia. . . .	4 P.M.

Suggested Devotional Service

For Program-Study on "Altar Fires"—25th Anniversary of Prayer Groups."

By (MRS. C. W.) ELSIE WEHLING FULTON

Devotional Theme for year beginning April, 1942: LIGHTS IN THE BIBLE.

June: *Lights in an Upper Room.*—*Acts* 20:8

Call to Worship: (Read words of Bible Songs Hymnal No. 21 while music for same is played softly.)

Prayer: "O God, Author of eternal light, do Thou shed forth continual day upon us who watch for Thee; that our lips may praise Thee, our life may bless Thee, our meditations may glorify Thee; through Christ our Lord. Amen."

Song: B. S. H. No. 140.

Prayer—Poem: (See Page 543.)

Leader: In the Scripture the words "light" and "lights" are often found. Sometimes they are used literally; sometimes, figuratively. Sometimes they are used of physical light and sometimes of spiritual light. Paul was returning from a great missionary journey which had taken him to many cities of Europe. On his return, he stopped at Troas to meet the Christians there. According to Luke, the writer, the meeting place was in an upper room with many lights. (Read Acts 20: 7, 8.) The lights to which Luke referred were for physical illumination. But however brilliantly illuminated the meeting place with Paul may have been, Paul was engaged in a far more important illumination — the spiritual illumination of the whole world.

Every true Christian is a radiating center of spiritual light. "If a nation is Christian, it will be seen in the character of its life, its laws, its literature. If a statesman is a Christian, it will be revealed in the policy he adopts and maintains. If a writer is a Christian, it will be shown in his writings. If you are a Christian, it will be known by your neighbor."

Prayer: "Light of the World, whose glory shines in the face of Jesus Christ, grow in our darkness to the splendor of the perfect day! Thou dwellest in mystery of light, and we reach up toward Thee in full assurance of Thy presence and Thy will to make us pure. May the revelation of Thyself through us grow ever clearer as we walk with Thee. Let it shine in common things and quiet hours, from Thee to us; from us, by Thee, to those who need and see Thee not, that we may show Thy glory and be made partakers of the joy of Christ. Amen."

Prayer and Pledge: (in unison)

"Teach me to love Thee as Thine angels love,
One holy passion filling all my frame,
The baptism of the heaven-descended Dove,
My heart an altar, and Thy love the flame."

"I will keep the fire of hope ever burning on the altar of my soul,
I will feed it by day and by night with the fuel of industry;
A great purpose is growing in the garden of my heart;
I will moisten its roots each morning with the water of a new resolve;
I will forego comfort and pleasures until this plant of my purpose bear fruit.
All will I sacrifice, life, time, happiness,
To realize in my life the purpose of God." Amen.

Song: B. S. H. No. 123.

Christ's Prayer in an Upper Room: John 17.

Scripture Verses: (Have members give verses concerning prayer.)

Prayer: (See 2, 4, and 31 Days in the Prayer Cycle. Pray the Lord's Prayer in unison.)

Closing Thought: (Read stanzes 1 and 2 of B. S. H. No. 3 while music for same is played softly.)

Program Preparation for Women's, Young Women's Societies and Girls' Circle

CONSULT the dictionary and concordance for definition of prayer and its parts, also books for opinions of prominent men concerning prayer, and weave these into your remarks.

IMPROVISE AN ALTAR at front by covering a table with paper, crayon-marked to simulate stones. On stones print words indicating the parts of prayer—adoration, petition, etc. On altar, place a bowl covered with gold paper. Hang a picture of "Christ in Gethsemane" above the altar and let a light from within the bowl shine on the picture. Read Ps. 141:2 and Rev. 5:8,9 in the Revised Version.

ARRANGE A PROCESSIONAL of eight members, dressed in white and bearing lighted candles. Have them sing or recite B.S.H. No. 141 as they enter and proceed to front. Have each, in turn, as she places her candle before a map or globe of the world, speak of one of our fields—its needs, its people, and a FLASH concerning the spread of the Light there. Follow each talk with a prayer for the field.

ASSIGN QUESTIONS to five members, answers to be found in the Scriptures:

(1) WHO should pray?
(2) WHAT should we pray for?
(3) WHY should we pray?
(4) WHEN should we pray?
(5) WHERE should we pray?

DISTRIBUTE BIBLES and ask each member to read a prayer from the Psalms.

SHADOW-STATUES of Bible characters would be effective as their prayers are read from the Scriptures. (Solomon, Abraham, Hannah, etc.) Have each impersonator stand close to a white curtain, with a light placed on the floor a few feet behind him, to produce shadow. Turn light off as each new statue gets into position. Effect will be gained easily by using draped sheets for costumes and cardboard for crowns, etc.

BROCHURES FOR BELIEVERS are still available at our Literature Department. These are the Silver Anniversary booklets of the Prayer Groups and are free except for cost of handling, 5 cents a dozen or 25 cents a hundred. Send for them to give as favors.

A SILVER GATHERING might follow the program. Cover the tea table with silver crepe paper. Use a silver tea service, etc. Let the silver offering be the nucleus of a fund to supply gift Prayer Cycles and gift subscriptions to the Womens Missionary Magazine to attract new members.

A PRAYER-FILLED MEETING should be the aim of the leader. Use Psalm interpretations with the Lord's Prayer. For this, see Suggested Devotional Service in Sept. 1936, issue of our Magazine. Have prayed also the prayer for our armed forces, as found on page 409 in the March, 1942, issue.

CLIMAX THE MEETING with this challenge:

"Arise, O Christian soldiers,
And consecrate anew
Your all upon the altar
Of Him who died for you!
Arise in faith united,
And let this year record
Your undivided service
To Christ, our risen Lord!"

HAVE AN UNSEEN SINGER, unaccompanied, sing the benediction, B. S. H. No. 277, as the members stand with bowed heads.

Mrs. Charles W. Fulton.

Good News from Far Countries

Egypt

MRS. EWING M. BAILEY, Editor, Minia, Egypt

RUTH ON THE STREET

When on the street, according to the custom of the land, Ruth draws her black covering modestly over her face.

RUTH ENTERS AN OPEN DOOR

By E. M. BAILEY, Ph.D., Minia, Egypt

Ruth was just a simple village girl, much like all the others of her village. When she went out in the street she wore over her head the same heavy black shawl, and when she met a man she drew it demurely across her face and passed with downcast eyes, for such had been her custom. Such has been the custom of her sisters in the village for generations.

Egypt believes that woman's place is in the home. For her there are not many of the pleasures of life. Her task is to serve the men of her family, father, brothers, or husband as the case may be. A generation ago the idea, new and radical then, dawned on some that girls were worth educating. Today schools for girls are growing all over Egypt. Much more recently it has been suggested that peasants are worth educating. Now the two are being put together and some are coming to believe that peasant girls are worth educating. Very few as yet have dared suggest that the grown women of the village could be taught.

Into this village however there came a young evangelist and teacher who gathered a group of these village women, some older, some younger, but all of them grown and considered by most as beyond the point where they could learn to read. Slowly at first, but more rapidly as his patience, skill, and enthusiasm encouraged them to put forth powers long dormant, they gained in capacity to interpret the printed page. In a few months some of them were able to read well enough to

RUTH AT THE PRESBYTERIAL

This young girl who had learned to read was able, within two years to stand up before 200 people and read from the Bible and give an address at the Presbyterial Convention.

begin family prayers, and then soon after rebelled against some of the old customs which they found are not sanctioned by God's Word. Their example and success encouraged some of the husbands who could not read so that they too asked for a class.

Now this spring came the crowning achievement. Ruth, a girl from the mud village of Beni Ahmed was chosen to speak at the district Thank offering service in Minia, to speak in the city church before an audience of 200 or more from all the towns of this end of the presbytery. Some said that Ruth, the girl who two years ago could not read or write spoke as well or better than any other at the conference.

"The Open Door of Opportunity" was her topic. As one thinks of the hard life which village women have it would seem more in place for one of their number to speak of closed doors, so few seem to be open. However for this girl a door was opened and she has entered it. No longer does she sit in darkness as her village sisters do, but the treasures of God's Word and the riches of Christian Literature are hers.

Truly a new day has dawned in Egypt when a village girl with a black shawl over her head can stand in the presence of a crowd in the presbyterial conference and speak with confidence such as is hers. Her example stirs within us all a desire that we may enter in through doors of opportunity as they open for us and likewise that we may be able to open this same door to others of the village women of Egypt.

India

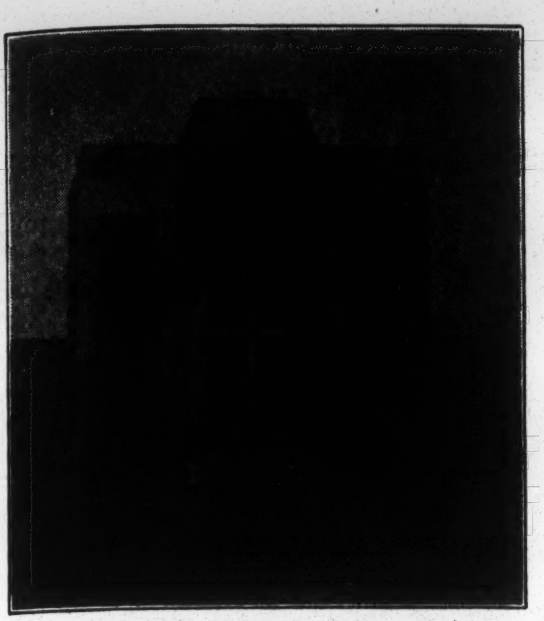
MRS. JOSEPH ALTER, Editor, Zafarwal, India

ZENANA WORK IN THE VILLAGES OF ATTOCK DISTRICT

By MISS EVA HEWITT, Campbellpur, India

It was a crowded, ill-kept little place, with several families sharing a courtyard big enough for one, and sharing that with a not-too-friendly cow and her calf. But the women said we should sit down, and brought a rickety old bed for us. Others came in, having seen the strangers enter the house. "Are you from Taxila?" queried one. "No, not from Taxila, but the ones in Taxila are our brothers and sisters." "Have you been to Taxila?" And as we ask this we see that three grandmothers in that group are wearing glasses of sorts, and discover that all have had cataract operations in Taxila hospital and can see. How they bless the place and the people! Men come in and leave, making no disturbance, just finding out whence and why we have come. When they hear the Sahib has come, too, they go to find where his meeting is.

After a while they settle to listen as the message is given. Miss Ella Gordon had been in many of the villages and homes over a long period of years, and they know why we have come. It is common to be asked to "Recite," as they call singing from the Psalms or preaching. When the story has been told again, the little portions are shown, and a few buy at half a cent each. Making our salams, we go out into the lane and move in the direction of the teacher's house which a child has consented to show us. A half- grown girl follows closely, and when there is a chance in the crowd, says quietly, almost secretly, "Miss Sahiba, I want a book." So we stop and choose a John from the bag, handing it to her. She partly opens her hand so all the world won't see, and showing that she has only a quarter of a cent, says, "This is all I have," half



In the Northwest of India, where the field is unusually difficult, this little church stands as a light house in the dark surroundings.

fearing we won't accept it. Taking the coin with a word of cheer to her, we wend our way to a less crowded section of the village.

It is the house of the teacher, and she keeps school in the same courtyard. Cleanly and pleasant, without the smells of the last house, it is a place to take a deep breath. Neighbors come in until we have another crowd of women and children. Here is Jan of the quarter-cent portion, sitting in the front row, no one listening more intently than she. It is plain the Holy Spirit has sent us here, and is having His way as the message goes forth, for attention and quiet are unusual. Several buy books and Jan encourages them, almost helps in telling the Good News. Would it not be worth while to pray over there in America that the little book may show her the way to eternal life? And for all others who like her take a book of the living Word?

But our experiences are not all so happy, and here is another kind from another village. It is the "big" man's house in which one could expect common decency from its women. The extra wall, at least ten feet high, shows that the women are meticulously guarded from the eyes of others, and often it is a sign of hardness and bigotry. We are seated within, and women begin to gather, gliding in surreptitiously, wrapped round from head to foot in the dark mantle of this valley region, and showing from the start that purity and beauty has little in common with them. A grandmother in coarse and ignorant ways keeps the conversation on wordly things, or turns it from better things if we ever succeed in getting it higher. We can actually feel the Devil's power against us here. Some one asks for the hubble-bubble and one woman goes in and out preparing the "smoke," of which all now partake in turn amid loud and untoward talking. Do you wonder there is heaviness of spirit when again and again we have tried to talk of God's "things" and no heart has been interested? You see why we need your prayers, every day, to keep us right, and to break down the gates and walls arrayed not only against us, but the message we carry.

THE TIMES ARE CALLING

Christian Soul, the times are calling,
Altars falling,
Men's hearts failing them for fear.
Unto thee their eyes are turning,
Spirits yearning,
For the word of faith and cheer.

Christian Soul, great deeds await thee,
Consecrate thee
To the task that nearest lies.
Question not that God will use thee,
Nor refuse thee
Blessing on thy sacrifice.

—*Louise Betts Edwards.*

The Sudan

MRS. VIRGIL F. DOUGHERTY, Editor, Nasir, The Sudan

BOYS' SCHOOL CHRISTMAS AT NASIR IN 1941

By MRS. W. J. ADAIR,
Nasir, The Anglo-Egyptian, Sudan

Because of the war in Western Ethiopia and on the border, there was no Christmas celebration at Nasir in 1940. Nasir was considered a military objective and the Nuers were no doubt safer in their own villages.

School opened again in May 1941, and there have been no interruptions due to war conditions this year. Village schools, fifteen of them, have been carrying on under the supervision of Mr. Adair. Because Dr. and Mrs. P. J. Smith were not able to return to Nasir to share the responsibilities of the Mission, a Nuer helper was chosen to visit these schools regularly. He may well be called the traveling evangelist for these villages for he spends his evenings and his Sabbath days preaching and teaching the adults as well as children. His Christian character, tact, and enthusiasm have made him a success in this new venture in leadership. We are glad to find those who can carry new responsibility for our emphasis has been on the training of leaders that we may reach the distant parts of the tribe. The Educational Department has been helping to improve the quality of our teachers by holding regular refresher courses for them, at regular intervals in different centers.

Plans were made before Christmas that pupils and teachers from the schools within walking distance should have the opportunity to visit our central school at Nasir. We thought that it would be good for them to share in the Christmas celebration which covered two days. This means some expense in feeding the 150 guests but we feel that it is very worthwhile. These village schools are feeders for our central school. Pupils from them who wish to do so and have done well are brought here to get another year or two of education. From among them we find those willing to return to their villages as leaders.

The games and sports on December 24th, were great fun with keen competition between schools and classes. New drills and games were taught the visitors. The climax of that day came about sunset with the appearance of Santa Claus. Although he brought little in the way of a treat this year, he created plenty of thrills and chills and merriment before he removed his mask to reveal his identity.

Christmas was different this year. The five Classes of our Central Boys' School, in a simple but effective way, dramatized the various Bible portions referring to the birth of Jesus. Appropriate Christian Christmas songs in Nuer were used by the performers, the entire audience often joining in with their voices. It seemed like playing with fire to attempt this drama but, by holding a tight rein during practice until the classes realized the sacredness of such a presentation we were finally able to present it with the right atmosphere. Mostly it was acting although there were some parts spoken. Very little scenery or costuming was attempted. The teacher in charge kept up a running comment of explanation and read effectively the Scripture selections.

Mary was a slender boy with his face completely hidden under a white robe. Joseph was a modest but upstanding young man with a fine voice. The Shepherds, huddled about their fire, acted frightened, then amazed, then very happy, in turn, as they played their parts. The littlest boys, acting as sheep did very well too. The angel chorus of young lads sang beautifully. The shepherds song of rejoicing "O Come all ye Faithful,"

was joined in by everybody including the visitors. Old Herod was sly and rough and cruel. His bodyguard and servants gave the scene a typical Nuer background. The wise men added some originality to their parts. The inn keeper was gruff yet kind as he led Mary and Joseph to the only vacant place in the barn. No attempt was made to represent Jesus with a child or doll. A Nuer baby basket was sufficient. At the school's request the scene where Herod sent his soldiers to kill the babies of Bethlehem was added. It was almost too real and noisy but did help to show how God outwitted even Herod and guarded over Jesus in Egypt. The last scene was where Joseph and Mary and Jesus returned to Nazareth instead of to Bethlehem. We avoided the reference to Herod's tragic but deserved death. It might suggest to primitive minds the possibility of a similar death of the one acting the part! The visitors were impressed and remained quiet throughout for the opening of the play made the atmosphere: Caesar's messenger from Rome came from the West and went to every group in the church declaring the imperial decree that "All were to be taxed, every one in his own city."

We hope that more drama will be used in all our schools especially in teaching reading and in interpreting Scripture and Nuer stories. Another year we shall plan to take more of the Christmas spirit to the village centers. These centers are sure to become Christian communities if we work to influence parents and young men and women as well as the children. One community, finding the schoolhouse too small, has built a big enclosure for the Sabbath services. Maybe they will make a house of prayer later.

This next year we plan to put out one of our very best teachers, Rak Dwoth, into a section of the Nuer country where no missionary has been. Pupils, including this teacher, have come in from there during the past year. Now, with the enthusiastic cooperation of government officials there, we shall give them our best. How we are to finance these bush schools is staggering us, yet it must be done. Now is the time. We are frank with teachers and chiefs and government officials about this lack of funds hoping they will do their utmost to support their schools. Our funds and government grant must first be used in our main central school from which our leaders are obtained. The standard of teaching must be raised too before we can get more government help. In the meantime we are emphasizing the Christian character development of our Christian leaders. What a great opportunity is ours! A heavy responsibility too, as well as a great privilege.

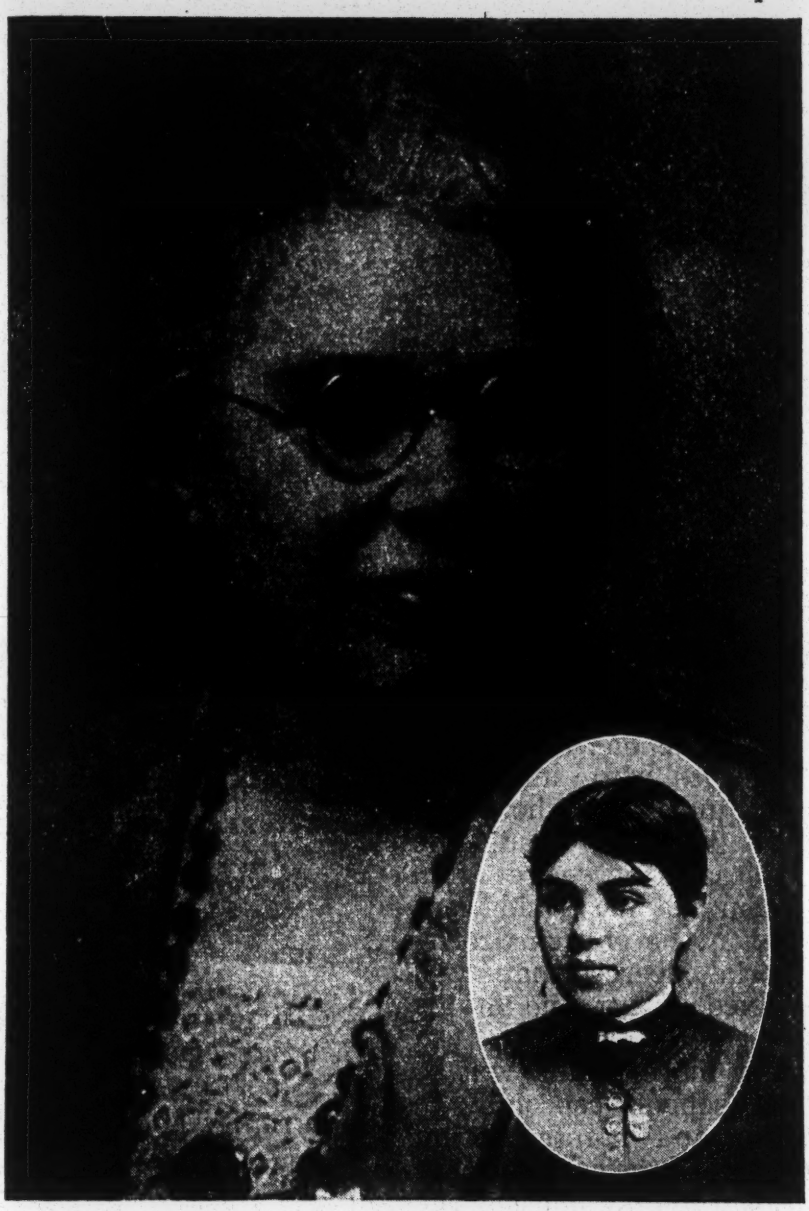
PRAYER

"True Light of every human soul,
In whom we live from hour to hour,
Our shadows clear, our doubts control,
And hold us safe from evil's power.

"And, since it is Thy will to shine
For the dark world through lives of men,
Take for Thy use this heart of mine;
But fill it from Thy fount again—

"Thy fount of light—that I may be
Thy lamp, to shine with helpful ray,
That some who enter in may see
Gleams of Thy love along the way."

∴ IN THE SHADOW

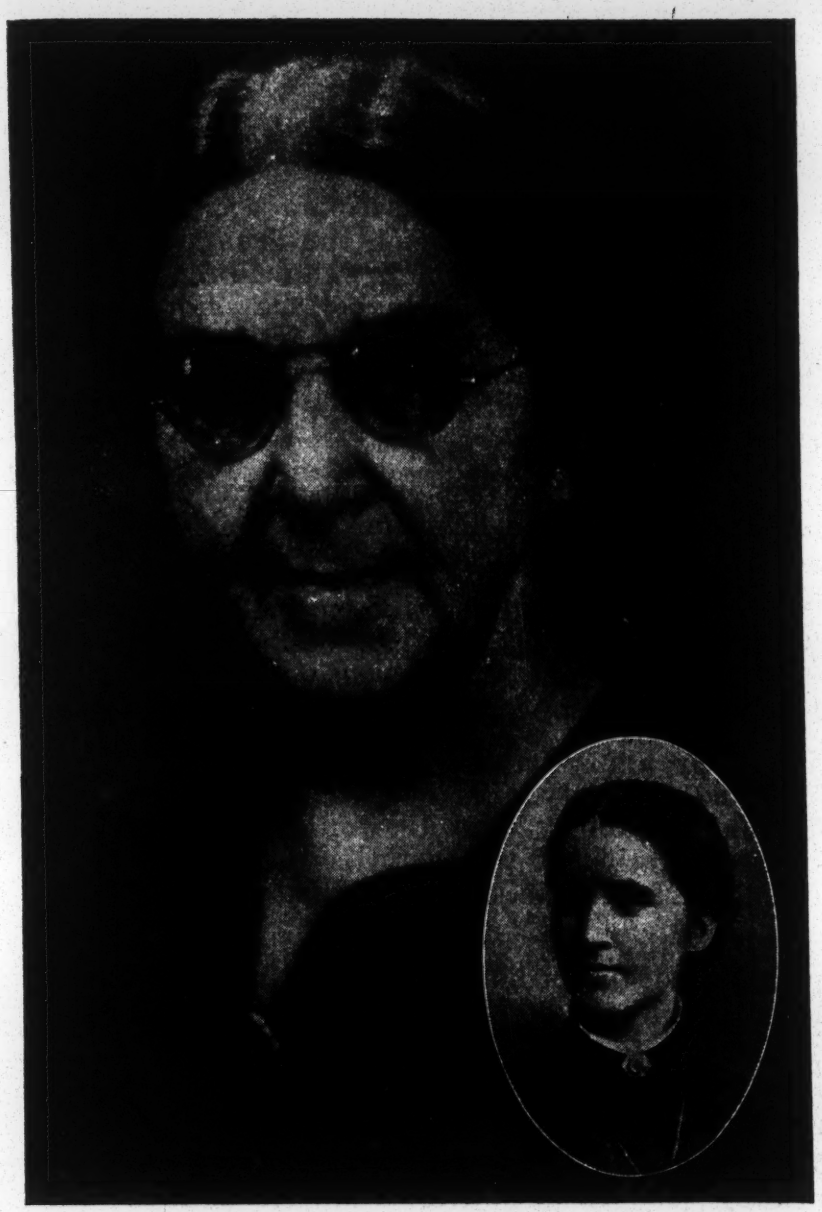


At last it is here—this book for which we have been waiting. It has come under the joint authorship of Miss Emma Dean Anderson and Miss Mary J. Campbell who years ago went out to labor in that particular part of India that lies in the immediate shadow of the Himalayas.

They went out scarce knowing whither they went; vague as to the country itself, uncertain as to their probable reception by the people, as to their own ability to endure the climate, to adjust themselves to strange customs, to cope with the language, and as to method of approach; but not at all uncertain as to purpose. They were Bearers of the Light to a land that was at once highly educated and deeply ignorant; to those who were very religious, yet lacking "the True Light, that lighteth every man."

It was in His Name and for His sake that they went.

THE HIMALAYAS



Now, retired in America, with unusual strength of body and mind, out of years of experience, they have written in delightful detail of their hopes and their fears, of obstacles met and overcome, of vision and reality, of the joy of seeing many walk in the Light.

They have written as they went out—in His Name and for His sake, trusting that their story may convince others of the joy, the richness of a life spent in witnessing for Him.

These authors are expected to be at the Akron Convention and they have promised to autograph copies of the book purchased there.

Who would not prize an autographed first edition!

Mrs. A. J. Randles

President's Page

IN A TIME OF CRISIS

Women have been connected directly or indirectly with national crises since the time of Eve—of whom the less said the better.

When the Israelitish nation was founded at the crossing of the Red sea, it was Miriam who organized the great women's chorus and sang antiphonally with the men "Sing to Jehovah for He hath triumphed gloriously." Sarah, Rebekah, and Rachel are said to have stood side by side with their husbands, Abraham, Isaac, and Jacob. Was it not Deborah who could not persuade the scared Barak to go out against the invader, unless she went with him? Esther saved her people from extinction by her sacrificial courage.

Queen Victoria ruled her vast domain in the fear of God; Queen Wilhelmina and Madame Chiang Kai-shek are influential today in their respective realms as Christians.

Not until within 75 years, have women banded together in national interests. The American Red Cross has made the name of Clara Barton an honored one. Frances Willard needs no greater monument than the Women's Christian Temperance Union.

There is one Organization that covers all needs, physical and spiritual—the Missionary Society. If all social groups could be merged into one great Missionary Band, human ills would decrease, and soul-saving advance. The regeneration of the world is the quickest corrective that can be offered the tragic condition that exists today.

Our own General Society is international in its outreach, and invites every woman within its bounds to help in carrying out its objective—to hold out the Word of Life.

The Annual Convention will bring together representatives from all our fields; they will assemble to give and receive help and encouragement; they will confer on plans for this day and generation; they will pray for enlargement of our work and for deepening spirituality. Like Miriam, they will praise God for what He has permitted them to accomplish during the past year; Like Deborah, they will co-operate with the men of the Church in their endeavors; Like Esther, they will offer themselves to save this nation from enemies without and within. These efforts will be made through one avenue—soul saving.

We will pray that our missionaries in India may be wise and courageous in the present national uncertainty; we will plead for Egypt that our schools and missions may not be disturbed by impending changes; for Libya as it struggles against invaders; we will offer thanksgiving that our missionaries are welcomed back to Ethiopia; we will pray for our women at home; that they may realize fully the importance of the home base, and strengthen it by added service and offerings. All this requires courage, definite aggressiveness, renewed faith in our Cause, and abounding prayer. May our women evince these at Akron, for we face world crises.

Lillian M. Robertson
Secretary of the Women's General Missionary Society

Editorial

MRS. JOHN P. WHITE, Editor, 600 Hampton Ave., Pittsburgh, (21) Pa.

THE GLOWING EMBER OF PRAYER

Speaking to the African women about the reading or the learning of a word of the Word of God, I have reminded them of those mornings when they wake to find the fire dead on the floor of the hut, and of how they must go to that neighbor from whose roof there rises smoke, and of how with the ember they have begged they hurry back to the cold hearth. As they go they breathe upon the ember lest it die. If it is a live ember, how soon the fire shines, painting the walls of that house with light. If the woman with the ember has dallied, and coming to her house she finds the ember gray—even then she does not despair but blows upon it, cherishing it with her breath until it lives again.

And that ember, I tell the women, is like the word of God in our hearts. There are mornings when we wake to find our hearts cold—there is a deadness and a staleness there. Now it is, if we care for the peace of ourselves and our families, the servants in the house and the companions in the office, that we must beg the ember. And well we know where it is to be had. Well we know the Neighbor whose fire is as constant as the stars. If there is a fire in our hearts it is there we got it; and if there is a chill in our hearts it is from neglect of that fire; and because we do not beg the ember, or having begged it we have not cherished it letting it fail while we were preoccupied with the things of anger, the things of sorrow, the things of the body, the things of gossip—yes, even the things of gossip. For such as these we have not spared our breath, while the ember that was to warm ourselves and our fellows has dimmed as we carried it.

Whose ember is this dying on the ground on its bit of broken pot, while the woman who begged it has turned aside into the forest?

For such an one—and it is you and it is I—there is a breath that will revive the ember: Remember the Lord Jesus! If your ember fails because of the things of sorrow—remember the Lord Jesus who was acquainted with grief. And if you are a person of anger, so that you are dreaded by those you love—remember the Lord Jesus, how he did not strive, nor cry, nor shout about the streets. And if you are a person of envy, so that you cannot pass the trader's house without a burning wish to possess the bright ornaments that are there—remember the Lord, how for our sakes he became poor. And oh, if you are a person of spiritual sloth, so that you slowly, slowly turn to the Word of God where the Lord waits to meet you—remember how often you have rejoiced to meet Him there and how He did then do for you according to His promise, making all things new. Yes, even the pot where you must forever be cooking—for who other than Himself minded the fire and broiled the fish on that morning when His friends returned from the fishing, having caught nothing? Who but Himself was first at the well where the Samaritan woman must forever be drawing water and she never thinking to be meeting her Saviour on that old path? Who but Himself, passing by the tax collector's bureau, wrote on his pad: "Follow me?" Who knew better than He the price to a farthing of the least of fare, and who else knew the exact fortune in the widow's hand? There is a light late in a window and all the village is sleeping—who but

* The space for Editorial this month is given to this beautiful contribution from the pen of the late Jean Kenyon McKenzie, one time missionary to Africa and author of many books and articles on African life. It is reprinted from THE WOMENS MISSIONARY of January 1927.

Himself looks in at the window and says: "It is the third watch"—and blesses the watcher?

The watcher in the third watch—what is she reading?

Perhaps she is reading the Word of God, I tell the Bulu Women. She has been in the kitchen all day, or in the school all day, or in the office, and now she is alone and she reads the Word of God.

For whom is she praying? Perhaps, I tell the Bulu women, she is praying for you and for those who serve you. Reading in her little book about the work of God in the world and the names of His servants, she prays.

—*Jean Kenyon Mackenzie.*

ANNOUNCEMENTS

JUNIOR EXHIBIT

Mrs. W. B. Gamble will have charge of the Junior Exhibit at the Akron Convention. All packages should be addressed as follows:

Junior Exhibit
First United Presbyterian Church,
Corner of Spicer and Crouse Sts.,
Akron, Ohio.

All packages should be sent in time to be received in Akron on or before Monday, June 15. The address of the society sending the package should be plainly written. It is well also to mark each article with the name of the society donating it. The usual articles will be welcome. Please do not send scrap-books.

JUNIOR RALLY

The Annual Rally of the Juniors of Allegheny and Monongahela Presbyterials was held in the Brookline Boulevard Church on Saturday, April 25, 1942. The morning session began at 10:30. An interesting program was prepared and given. The speaker at the last quarterly meeting of the Junior Workers' Association which was held on March 13, was Mrs. Catherine Lamb, home missionary in N.S., Pittsburgh, Pa.

W.G.M.S.—CONVENTION AT AKRON, OHIO—JUNE 19-23, 1942.

In the March and April copies of the Magazine, you have seen rate quotations for long and medium distances.

This month we shall quote rates for Pittsburgh area. A single fare from Pittsburgh to Akron is $2.65, plus five per cent Government tax, or $2.78; round trip—$4.95, plus tax, or $5.20. A cheaper rate is possible by using a party ticket, *fifteen* individuals being necessary to secure this rate. The price to *each* of the *fifteen* or *more* is $4.10 round trip, including the tax.

Time of departure on June 19, according to present plans, is 9:15 A.M. from the Pennsylvania Station, Pittsburgh, Pa. *Look* in the *June* Magazine to see if a change in plans has been made necessary due to Government demands for transportation.

If you wish to take advantage of the cheaper rate secured by joining in the fifteen or more party ticket, drop a card by *June* 1, to the transportation secretary stating this fact.

(*Miss*) *Ida B. Little,* 1503 Dormont Ave., (16), Pittsburgh, Pa.

ENTERTAINMENT AT THE W.G.M.S. CONVENTION JUNE 19-23, 1942, AKRON, OHIO

Mayflower Hotel, 259 S. Main St.

Single Room and Bath ..... $3.30 to $4.40
Double Room and Bath ..... $4.95 to $6.60

Rooms in other hotels at slightly lower prices will be available, but definite information cannot be secured at this time.

Rooms in homes—$1.25 per person for night and breakfast.

Meal tickets will be sold for lunches and dinners to be served by a nearby church at 7 meals for $3.50. Restaurants will be recommended for meals on Sabbath.

On account of the uncertainty of the times all prices must be subject to change.

Please send all reservations to Mrs. J. R. White, 1722 Seventh St., Cuyahoga Falls, Ohio, as early as possible.

INTERDENOMINATIONAL MISSIONARY INSTITUTES

The Indianapolis Missionary Education Institute will hold its 13th Annual Institute at the Roberts Park Methodist Church, Indianapolis, Indiana. Dr. Stanley W. Rycroft, and Dr. David Kerr Baker will teach their own books. Dr. Raymond M. Vey will direct Young People's Groups and Miss E. May Young will teach courses for children. Date, May 4-6.

Mrs. Howard J. Baumgartel, 127 E. 33 St., Indianapolis, Ind.

WINONA SUMMER SCHOOL OF MISSIONS will be held at Winona Lake, Indiana, June 20-26.

Courses offered will include Bible, and normal study course in the Missionary text books. Program for Women and Young Women. Beautiful Bethany Camp with its lovely grounds has added to the spirit of the school.

Mrs. Roy A. Graham, 517 Oakdale Avenue, Chicago, Ill.

GENEVA SUMMER SCHOOL for Missionary Education, Conference Point, Williams Bay, Wisconsin, August 9-16.

Bible, Home Missions, Foreign Missions, Worship, Story Telling, Music and Methods to equip women and young women for Church Work.

Mrs. Frederick E. Munch, 8018 S. Peoria St., Chicago, Ill.

SPECIAL CLUB RATE FOR APRIL, MAY AND JUNE

Again this year we offer a Club Rate FIVE NEW SUBSCRIPTIONS FOR FOUR DOLLARS AND FIFTY CENTS through April, May and June.

Please read this a second time: Five NEW subscriptions. Renewals will be accepted at the same rate provided they accompany a CLUB OF FIVE NEW SUBSCRIPTIONS.

With two thirds of the members of the missionary societies non-subscribers there is a wide field for prospects. May we urge Literature Secretaries to plan to canvas the whole society for new readers for the Magazine.

RECORD BOOKS

Please see that your new Literature Secretary has a Record Book. This book will help as she begins her new duties. The present secretary will find her efficiency increased if she has this special book for her record. Price 35c, postpaid.

Thank Offering Department

MRS. O. H. MILLIGAN, Thank Offering Secretary, 905 Publication Bldg., Ninth Street, Pittsburgh, Pa.

WHAT IS PRAYER?

Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on high.

Prayer is the contrite sinner's voice,
Returning from his ways;
While angels in their songs rejoice
And cry, "Behold, he prays!"

Prayer is the Christian's vital breath
The Christian's native air,
His watchword at the gates of death;
He enters heaven with prayer.

O Thou, by whom we come to God,
The Life, the Truth, the Way;
The path of prayer thyself hast trod:
Lord, teach us how to pray!

—*James Montgomery.*

PRAYER AND THANKSGIVING

Many times we are enjoined in God's word to link prayer with thanksgiving. Paul in writing to the Christians in Philippi said, "In everything by prayer and supplication with thanksgiving let your request be made known unto God."

Paul suffered much for His Master's sake. It was from the prison cell with the chain clanking on his wrist that he was able to say "Rejoice in the Lord always: again I say rejoice"

People are happy often because of the outward circumstances but Paul based his joy "in the Lord."

To the many blessings of God Paul had known there had been added the blessing of knowing God in Jesus Christ. On this knowledge he based his joy, a foundation that would stand throughout eternity.

He rejoiced that Christ had laid hold of him and called him into His service. All his life Paul desired to be of use in this world Are we with thanksgiving making known our requests to God? Christ made Paul's

life effective. Have we been willing to yield our lives for His service?

Fear had gone out of Paul's life as joy in the Lord had fully entered it so he could write, "In nothing be anxious but in everything by prayer and supplication with thanksgiving let your request be made known unto God." If we obeyed this command we should not need to contrive far-fetched causes for gratitude.

Paul encouraged all to pray continually—"Pray without ceasing." "In every thing—by supplication with thanksgiving." This was Paul's receipt when giving his cure for anxiety. Many of our worries and problems would immediately melt away if we would begin to sing a psalm of praise. Some anxieties can resist every thing except thanksgiving. When thanksgiving begins to be expressed our h e a r t s are warmed, indifference and selfishness melt away. A really thankful heart is so crowded with the sense of God's mercies that there is no room for worries. "Be careful for nothing"—an impossibility unless "in everything we make our request known unto God with thanksgiving."

"God answers prayer; sometimes, when hearts are weak,
He gives the very gifts believers seek
But often faith must learn a deeper rest,
And trust God's silence when he does not speak;
For he whose name is Love will send the best.
Stars may burn out, nor mountains will endure,
But God is true, His promises are sure
To those who seek."

—*Myra G. Plantz.*

SENIOR LIFE MEMBERSHIPS

$25.00 Each

From March 1, 1942 to April 1, 1942

6. Marguerite Ella Kyle, Columbus, Ohio. By her Mother, Sylvia Cooley Kyle Gearhiser.

LIFE DIRECTORSHIPS

$300.00 Each

December 1, 1941 to January 1, 1942

6. Mrs. James W. Stoffer, Houston, Pa. By her husband.

PRESBYTERIALS REPORTING DELEGATES—MARCH 6 APRIL 3, 1942

March 16, 1942—Beaver Valley
March 16, 1942—Puget Sound
March 18, 1942—Ohio First
March 18, 1942—Big Spring
March 18, 1942—Wheeling
March 20, 1942—Chicago
March 25, 1942—Steubenville
March 26, 1942—Mercer
March 26, 1942—Butler
April 3, 1942—Women's Association North America

CORRECTION

Mrs. J. M. Heagen wishes a correction made in her article which appeared in the April Magazine. The paragraph on page 469 should read:

"It was in 1892 that the Women's General Missionary Society decided to organize children's missionary societies, and it was six years later that the mother society decided to sponsor a publication for use in these societies."

Dr. Mary Smith, under appointment to the Sudan Mission, who has been at Tulane University, New Orleans, is now at Booth Memorial Hospital, Covington, Kentucky.

Young Women's Department
including
Girls' Circles

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—A.—A Circle or a Y. W. Society or both in every congregation.
B.—Support of Work of W.G.M.S. materially and spiritually.
C.—Payment in full of Y.W. Special Fund.
ASKING of Societies—Average of one dollar per member for those 20 years and over.
Average of fifty cents for members under twenty years.
APPROXIMATE REQUIREMENTS—$8,000.
Consider—"You cannot spell success without the alphabet of faithful endeavor."

YOUNG WOMEN'S SPECIAL WORK

Permanent object—Support of G. B. S., Pasrur, India.
Annually decided object—Salaries of Miss Helen McLenahan, Matron of Girls' Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Beth Johnstone, Tacoma, Wash.; Miss Mary Cole, Khartum North, The Sudan.

NEW SOCIETIES

Wheeling Presbyterial — Harrisville Girls' Victory Circle—17 members —President, Lois Hobaugh.

Southern Illinois Presbyterial — 1st St. Louis—The Mary Slessor Circle—6 members — President, Suzanne Senne.

Butler Presbyterial—Eau Claire Betty Stamm Society—12 members.

A SUDANESE GIRLS' SOCIETY

An interesting report of a new society is given in the Womens Missionary Magazine of the Sudan. The Magazine itself is interesting being entirely prepared by hand, some copies written in Arabic and some typed in English.

The organization described is not exactly what we would call a Young Women's Missionary Society—yet. It follows the plan used in Egypt which is called a "Club" and is designed to draw together girls who have finished school and for those who are past school age but who have never been to school.

To quote the report as given in the Sudanese Magazine: "Mrs. Fleming has organized a young women's group at Doleib Hill. This class is open to Christian girls only and meets every Thursday afternoon. There is an average attendance of 30 girls, who come from nearby villages. The afternoon activity is divided into three parts. The first hour is devoted to handiwork. Recently the girls have been learning to make bead ornaments. The first project was the weaving of arm bands showing a white cross on a black background. This armband is the insignia of their society. The second hour of the afternoon is a social hour, and the third is for worship and for study of the Christian way of life and faith."

HOW ABOUT THE YOUNG WOMEN'S SPECIAL FUND?

It is to be feared that many societies, girls' and young women's, do not take this fund seriously. Perhaps some of this is due to the fact that the Standard of Efficiency for Young Women is identical with that for women. Point 7 speaks of "a definite share in a foreign or home mission salary." This has been interpreted for young women that payment to the Y. W. Special fund meets Point 7. Since the Special is not mentioned in the Standard, a good many young women who do not contribute to missionary salaries as such, do not take credit for the point when they do pay to the Special. If you know the two special objects, you will know that one of them cares for four salaries, one of which is a foreign salary.

Here is a question—Would Y.W.

desire that *Point* 7 include an explanation in parenthesis, this for the societies using the regular standard direction of all Young Women's societies? The Teen Age Standard makes provision for payment to the Y.W. Special Fund.

We are hoping that missionary society members may not "cut" their pledges or payments to mission work in order to purchase U. S. Saving Stamps or Bonds. The church must be sustained. The Christian church is the first line of defense for America. A missionary officer said she thought that missionary funds would be affected by war funds. The slicing should be made on something else other than church funds.

"THE TIME TO BEGIN"

Were you ever a member of a church where a new building proposal was being considered? There are usually two or three lines of thought as to the action to be taken. All may agree that the building is needed. *Number One* says, "It should be done, but it is an impossible task." *Number Two* says, "I am in hearty sympathy with the idea, but the time is not opportune. I believe in waiting until the iron is hot before we strike!" *Number Three* affirms, "I am in hearty sympathy, too, but I think we ought to begin now. I believe in striking while the iron is hot, but I also believe we can *make* the *iron hot by striking!*"

Number Three brings out a thought that should stimulate into action good work at almost any time. *Make-it-go* seems to be the idea. Get behind it and shove, get before it and pull, walk beside it and give an encouraging word!

The missionary-minded women of a congregation belong to the third class if any one does. To them comes the responsibility to see that the unenlisted young women and girls in missionary work receive the invitation to become active in missionary training and service. There are women in most congregations who are interested solely in their families and friends. A second class will work hard serving charitable organizations or the local community, but find little interest in missionary activity. It is clear that these two groups can not be counted on to develop missionary societies. So it falls to the class specified to take the initiative in promoting anything missionary.

We are quite sure that some women are zealous in missionary activity, that they want their daughters and sisters to be like-minded. The difficulty is *when* to put forth the effort. Should they wait until the girls or young women ask for it? Or, wait until sufficient time is available for the new work? Or, wait until all the homes where there are girls are eager to have them begin missionary training and service? Or, wait until not so much of their time is taken in pleasurable pursuits? Or, wait until all obstacles are removed?

When? Begin early in life of the girls before the world has impressed itself indelibly on them to the exclusion of altruistic activities. When? Begin early in the church year to form new circles and societies, to build up existing organizations. Lay hold of the present. Too often there is too much wishing without action, too many words without deeds. Sometimes the matter is put off until the year is half or three-quarters over before any serious effort is made to form that society. Since life passes so swiftly, and the Junior years are soon over, there is a special need for almost constant organizing of teen societies or a frequent change in personnel as "twenty" suddenly appears over the horizon!

The time to begin is *now* in case you have not taken stock of your available girls and young women not yet gathered into any missionary activity. Don't wait until a *later* time. Start now to throw out "missionary tidbits" to attract the attention of developing womanhood. "*Make* the iron

hot if it is not hot." "Enthusiasm engenders heat and heat in turn engenders enthusiasm. *The* time to begin? NOW!

YOUNG WOMEN'S SPECIAL COLUMN

Dear Friends:

I am sure the friends of Jubilee Hospital would be pleased should you visit us today, because every bed is filled and two cots in the hallway. The hospital is serving in a large manner for what it was constructed.

A young man came in a few days ago with a fractured leg and arm. He lay unconscious for several days but with good nursing and care we are happy to note that he is gradually improving and is now able to take food by mouth and we feel that he will recover.

We have another young man that has been in the hospital for some time with a leaking heart. He suffered greatly and finally he developed embolism and afterwards gangrene followed in one foot and leg. His foot was amputated near the knee. He is a fellow who has always spent money and paid little attention to his spiritual welfare. The pastor and others have constantly t a l k e d and prayed with him and we sometimes feel that God afflicts one to bring him nearer to him. He seems a changed fellow and often speaks of how grateful he is for the U. P. Church and hospital. He is a graduate of the Henderson Institute and member of the U. P. Church.

A few days ago an old lady who lived twenty miles away came to the hospital. She had kidney and heart trouble. She came in almost breathless bringing with her two hams and two dozen eggs. She said, "I heerd dis was a church hospital and I am sick, I know you won't turn me away. I ain't got no money so I brought you dese eggs and hams." She often says, "I wish I could see dem good people dat made dis beautiful place for a poor critter like me. I sho' would like to thank dem."

We often h a v e patients of this kind, some sent in by the welfare department.

There is still much need and suffering among many of our group. We are always grateful for any act of kindness shown us.

Sincerely yours,

Eva J. Adams.

WESTMORELAND'S YOUNG WOMEN'S PRE-EASTER MISSIONARY RALLY

was held at the Greensburg Church, Dr. W. J. McMichael, pastor, on March 13 at 7:30 P. M. The hostess for the evening was the Anna A. Milligan Society with some assistance from the Duffsville Society.

The theme for the evening was, "Christ liveth in me," which was developed in the devotional period, the address of the evening, and referred to at other times.

A period was allotted to questions from individuals or societies. This opportunity was used in a measure. A conference is more likely to be of real benefit if each society thinks out its questions on the basis of its own problems or projects and forwards its questions to the one in charge of the conference previous to the time of meeting.

Miss Dora Mason, missionary on furlough from Egypt, gave a telling message on the subject, "I will trust and not be afraid." Those present were much impressed by the assurance of God's care for His children at all times.

The attendance was very good for a rainy night, the Belle Scott Circle of First Braddock Church being present one hundred per cent—thirteen girls! The total attendance was nearly one hundred.

It might be added that members of some of the women's societies were interested enough in their girls and young women to be present. Also,

that representatives from a few societies furnished special music. They deserve commendation for this beautiful touch which music gives to any gathering.

Miss Ruth Williamson, daughter of the manse, an Egyptian missionary now serving the American Indian children at Tama, Iowa, added a bit of brightness by sending her wish for a "happy fellowship with the Master and with each other."

After a delightful period in the social room, enjoying the "sweets" prepared, the guests of the evening departed for home. Mrs. E. R. McCall, secretary of Young Women of the Presbyterial, along with her presbyterial helpers, deserves commendation for patient and diligent service.

WOULD YOU LIKE TO TRY THIS?

Societies write in for suggestions of something to do that might interest the girls and at the same time be useful to a hospital or other institution. Sometimes the cost of a project is prohibitive. But there are worthwhile undertakings that are inexpensive, yet very useful.

The conference where the subject was up for discussion had different ideas presented. The idea described here was found in a magazine of a few years back. It was called, "A Post Card Tour."

A woman was confined in a hospital for a long period. A friend, thinking to relieve some of the tedium of the long days, sent a post card every day, a card picturing scenes in an old New England town. The recipient passed the cards on to those in the different wards. Finally, nearly all the patients looked forward with anticipation for the next day's card.

It was decided in this conference that other kinds of cards might be likewise of interest. It might be of value in a missionary society, to give a live bunch of girls a worthy deed to perform. It was suggested that missionary pictures—of places, people and the missionaries themselves—might be cut out and pasted on an ordinary postal. A few lines might be written on each card describing some feature of the work or giving some detail about the missionary pictured there.

Of course there should be definite planning before starting in to make such a card. It might be committed to a committee to actually build the cards, but every member should seek for pictures that might be usable.

HOW ONE SOCIETY DID IT!

The Willa Ramsey Circle of Duffsville church is on the honor roll for subscriptions to *The Womens Missionary Magazine.* Every home in the society has its Magazine. Another remarkable thing,—it *began* its organization with this one hundred per cent record! This was six years ago by June.

The first years the society held different functions to make the money from which the subscription money was taken. One year ago, the girls decided to take the money from their own pockets, no outside help to be solicited.

The sponsor added some very significant words: "When folk are really interested in the missionary work of our church, how can they do without the Magazine?" To buttress her declaration, she said, "A Sabbath School teacher has to have her special teachers' quarterly to teach the lessons as they should be taught; we buy magazines to learn how to decorate our homes to make them more attractive; we buy garden books to learn about raising flowers; we buy cook books to learn to be better cooks. When we are truly interested in our missionary work, we *will have our own Magazine!* (Italics hers!)

Could not many societies emulate this society in their determination to use the means to be informed of the work of our Church?

"Where there's a w i l l there's a way!"

Field Secretary's Message

Does your head ever feel like leather —or lead? That's the way mine feels today but just a little letter anyway from Sharon, Pennsylvania, where last evening I enjoyed a delicious dinner and a meeting with the Young Ladies' Missionary Society — and the ladies were really young. Later there was a meeting with the same group and a few of the Women's Missionary Society after a beautiful installation of the new officers of the Y. W. M. S.

I am nearing the end of my trek through Mercer Presbytery, where I have met so many old friends and made many new ones. It would be unmixed pleasure were it not for the many young women as well as older ones not found in our missionary organizations. Can it be that they do not love our Lord, or are not His friends, that they do not obey His commands! Or may it be that you and I are negligent! It will be good for them and for us to very thoughtfully consider and act upon this paragraph from the pen of another: "Forsake your own self-led life, your own *good but ineffective life, your own former conceptions of your Christian duty,* and begin to work with God to create a world where faith is inevitable because ordinary people like us are in touch with God."

I think so often, too, of the eager little faces so willing to be taught, so willing to learn to pray and to give of the money given them for candy, ice cream cones, movies, etc., that other little people not so fortunate may learn about Jesus too. But "there is no leader." Sometimes it is not a case of no one to teach them but *parents will not bring them or see that they get to meetings.* The joy of teaching the children is realized only by those who undertake the service and take time to prepare lessons for them. And, parents, *they are your children; if you are not sufficiently interested in them to see that they get to where someone is willing to teach them,* then *the responsibility is yours if they fail to do Christ's will.*

And the Teen-age Girls, waiting for a leader! Often they are eager to do their part but say: "How shall we start? What do we do? We don't know how to begin or what to do." *These, too, are our responsibility.* I wonder if we interested one-third try hard enough to get the uninterested two-thirds. I wonder if we spend enough time on our programs always to make them interesting. I wonder if we spend sufficient time on our knees for them that the Holy Spirit can use our words to interest and influence them?

Prayer is not only "the key of the morning and the lock of night;" it is also the key to the hearts of men and women and little children. Then let us "pray for one another" and "pray without ceasing."

Sallie E. Dickey.

"Pray on; that which thou pleadest for may not be given. But in the lofty altitude where souls who supplicate God's grace are lifted, there thou shalt find help to bear thy daily lot which is not elsewhere found."

Statistical and Efficiency Department

MRS. ROBERT M. KARR, Secretary, 236 Hilands Ave., Ben Avon, Pa.

PRESBYTERIAL EFFICIENCY

The closing of the records of the church year and the beginning of the new, is an occasion for some retrospective as well as some prospective thinking. A review is necessary in evaluating the plans and methods used in the past year or years; the preview, in making needed changes and introducing new and well-recommended methods.

Have our efforts been made for the glory of God? How can we hold the spiritual and numerical gains made? Without some such thinking on the part of officers and leaders, our societies are in danger of falling into ruts; ruts become deeper as the years pass, and it sometimes means a sudden and painful effort to get out. Right here let us recall the purpose of the W. G. M. S.—"to secure more definite information of the needs and conditions of the missionary work of the United Presbyterian church, and develop greater efficiency in the service of the Master."

We have been noting some of the progressive and efficient methods used by societies and presbyterials and wish to pass them on to others.

This Department has been recommending Officers' Meetings for both local and presbyterial societies. For three years Monongahela Presbyterial has called an Officers' Meeting on the second Tuesday in March for the purpose of assembling and distributing the Annual Report Blanks. As this is also the regular date for their Executive Board Meeting, two purposes are accomplished. Those Presbyterial Officers who have report blanks to send out in March, meet in the morning, and, having on hand the prepared blanks, assemble them according to departments and societies. The Womens', Young Womens', and Junior Secretaries each has her own envelopes (addressed by the Statistical and Efficiency Sec.) for the Presidents of the societies in their respective Departments, and into these envelopes are placed the blanks for Statistical, Efficiency, Temperance, Literature, and Prayer Group Reports. Also a special letter is included, prepared by the President of the Presbyterial, with helpful suggestions and reminders. In the afternoon when the Presidents of local societies convene with the Presbyterial Officers, for the Executive Board Meeting, the envelopes are distributed, thus saving postage and delay often caused by incorrect or incomplete addresses. Societies not represented are reached by mail. The day has been well spent, as the improved reports show. Mrs. H. Ray Shear is the efficient President of this Presbyterial. Perhaps other Presbyterials use a similar plan—may we hear from them.

EXCEPTIONAL RECORDS

The records (1940-42) revealed thirteen societies having attained 100% efficiency according to our Standard of Efficiency (all named in last July-August Magazine). Two of these societies have maintained this percentage for two successive years, namely, Mt. Lebanon Evening Society (Monongahela Presb.) and Slippery Rock Women's Society (Butler Presb.). Drexel Hill (Philadelphia Presb.) has kept the record for four years and we hear they will add the fifth this year. But Beverly Heights has outdone all others by a record of nine years, and, on good authority, we learn that they will add another this year, making a decade of perfect efficiency!

We can hear the query from all sides "Well, how did they do it?" and we have their own answers.

From the Efficiency Secretary of Beverly Heights: "We haxe excellent leadership and we give our President, Mrs. J. S. Mason, the greatest credit

for her inspiration, and willingness to give much of her time and energy for the society. The women have a desire to work and are earnest and faithful. Being in a growing community, it is not a difficult matter to increase our membership. The Prayer Group has a most important part, too, in our progress and meets on the Sabbath evening preceding our Missionary Meeting. Many of our members have learned to lead in audible prayers. Tithing is taught and, to determine the number of tithers, each member is approached (if not at the meeting, she is visited in her home) with the tithing box, into which she places her secret vote of "yes" or "no." Each Secretary reports at every meeting. With a membership of 62 the average attendance is around 40. A recent visitor said 'I do not know another society like it.' "

From Drexel Hill, another society in a growing community, we owe our thanks to the President, Mrs. Walter S. Falk, for her very full report Point by Point. We quote in part:

"Point I.—The chairman of the membership committee, along with society members, contact the women as they are received into the church, also the visitors, and invite them to missionary meetings, often calling to take them. These guests are personally introduced to all at the meeting, to help them feel at home, and usually they return to join the society. All of our 64 members are active. Anyone failing to attend the meetings for a year has the name placed on an inactive list.

Point II.—This society sponsors the Teen-age and Junior Societies and supplies the leadership for them; buys their literature and Magazines and furnishes refreshments for their meetings when needed.

Point III.—The Literature Secretary is instructed each year to buy sufficient number of Prayer Cycles for every member and these are distributed free of charge (most members return the price of the copy, however.) These Cycles are used at the Prayer Circle, in the meeting, and their daily use in the home is encouraged.

Point IV.—Pledge cards are distributed at the beginning of the year in April to all members, who are expected to sign and return them to the Treasurer. At a called Executive Meeting these individual pledges are added and the amount determined which the society shall contribute to Missionary Salary and the Seven Departments. Knowing the amount the society contributed the previous year to the Seven Departments, a new goal is set, and that amount is raised, with the society's cooperation.

Point V.—The Thank Offering is kept before the society by that Department Secretary and prayer is made for increased offerings. Also a box is kept in view at the meetings for voluntary contributions toward a Junior Life Membership.

Point VI.—With the increase of membership there has been the increase in the number of tithers.

Point VII was referred to in Point IV.

Point VIII—Pledges are promptly paid and the Treasurer reports this fact each time to the Efficiency Secretary of the society.

Point IX—Reports are sent on time.

Point X—The Literature Secretary is instructed to purchase a Mission Study book at the Fall Presbyterial. The Program Committee at the beginning of the year has provided on the program for a thorough review of the book at two or three meetings. The Missionary Magazine is advertised each month and an effort made to secure new subscriptions.

For the Mt. Lebanon Evening Society, Miss Edith McBane, Pres., we sum up their success in 100% attainment to good leadership, fine cooperation, faithfulness in prayer, the Secretaries' regularity in reporting at each meeting, and in keeping the Points of the Standard before the society.

Home Missions

MRS. WM. COOK, Secretary, 1201 Sixth Ave., Beaver Falls, Pa.

ANSWERED PRAYERS

A mother with two sons in the Navy said the other day, "All we can do is put a fence of prayer around them." No one can put into words what prayer means to mothers and young wives in these troublous times; from such prayer we do not see spectacular results but the results are there.

Mrs. Jones, when I first met her, was a good little woman with four children and a husband who drank too much. Not only were the children not well provided for but he was abusive to them and to her when drunk. When we took them some gifts at Christmas she was very discouraged and asked if we would pray with her and keep on praying that things would change. Last week I went back to find a transformed household; he hasn't had a drink for two months; has been coming to church with the family and plans to join the church at Easter.

Mrs. Brown is a widow, very poor, with an only child who was an invalid. Several months ago the little girl died. The mother was heartbroken, and left, too, with only $3.60 a week for support. The same group who had prayed for Mrs. Smith added Mrs. Brown to their list, and within a week an opening came to her as companion-housekeeper in a real Christian home.

Mrs. Smith is a frail little widow with seven children, two of them not yet in school. The day of Pearl Harbor she sent word to church she must see me. She had been sick and the Doctor at the clinic said she must have an operation and would be in the hospital at least a couple of months, while the children were sent to an orphanage. She has tried so hard to keep them together and was heartbroken. We said we'd pray about it. Back at church a group of women joined in prayer and then answered their prayers in part by going to her home turn about and looking after things so she could stay off her feet. Within a month the doctor said her recovery was a miracle.

"Your Heavenly Father knoweth that ye have need of all these things." We prove that daily in the underprivileged sections of our great cities.

Catherine H. Lamb.

SLOVAN MISSION LANGLOTH, PA.

Prayer means everything in the life and work of the Home Missionary. Jesus said "Without Me ye can do nothing." Every accomplishment, problem solved, and difficult situation met and overcome, is brought about through prayer.

When our day comes round each month which is the twelfth day, for special prayer for the work in this field, there is always some blessing received, some special need supplied, and the worker is strengthened, encouraged, and can feel the energizing power of the Holy Spirit working through her life to carry on the work of the kingdom in a more effective way.

Abiding in Christ not only means victorious daily living, but daily intercessory prayer for the individual life for those entrusted to our care.

How many answered prayers for our young people, in not only leading them to Christ, but helping them to live the dedicated life, and to be kept from evil; and the miraculous answer to prayer, when one of our young women was so seriously injured in an auto accident that there was little hope for her recovery, our prayers were heard and her life was spared. O, what a great privilege God has

given us His children to come boldly to the throne of grace.

If all professing Christians would make use of this great privilege, the power of the Holy Spirit would be released, and a revival would indeed sweep over this community, and throughout our nation for which many people are praying.

Mrs. Frank Lieske.

IN A MID-WEST FIELD

I just wish I could put into words what prayer really means to me. Someone has said, "Prayer is the Christian's vital breath," and I have found it true. Just as when one stops breathing, there is no life, so it is when the Christian fails to pray, there is no fellowship with Christ Who is the source of Life, and as a result no real Life.

Prayer is such a wonderful privilege! I never can praise Him enough for the priceless gift of Himself for my sins, that now, I though unworthy, can come into the presence of God, into the Holy of Holies, and He, our Holy God accepts me, hears and answers, because I can come clothed in the Righteousness of Jesus.

It is such a blessed fellowship we have in the Lord! Let us abide in Him that His will may be done through us.

I do appreciate all of you who are remembering me in prayer, for I have truly felt the power of prayer, and the Lord has been using me to bring others unto Himself.

Mary Geyer.

IN THE NORTHWEST

Like all Mission Stations South Tacoma has its problems.

When the Government ordered the enlargement of McCord Field and Fort Lewis, which brought into the Tacoma area thousands seeking homes, the problem of a place for the missionary to live, was a serious one. Rents jumped over night from twenty-five to forty dollars a month. Not even a "trailer" could be secured. The faithful workers prayed —a definite earnest prayer, and God answered. Permission was granted by the Board of American Missions to build on the grounds adjoining the Church, and there in a house, very small though it be, now dwells the Tahoma Terrace Missionary.

Most of the labor was donated. Firemen of the district and men who had no connection with the Mission offered their help.

"The Lord heard the cry" and the money came in on the very day when it was needed, from sources often that we knew not. "It was the Lord's doings and it was marvelous in our eyes."

The Junior Mission Band members have been glad to distribute notices of special day services and meetings. Often they have said, "If we only had a church bell, maybe that would help to remind folks to come to church." Three of the girls who recently were baptized and united with our church decided they would pray earnestly for a bell. A young man, not a member, and who seldom attends sent the missionary word that he knew of a bell in a school house many miles from Tacoma and where his people had attended, and if we wanted a bell he would bring it to us. The bell was donated and is now resting in the church hall until it can be hung in a belfry; it will not rest long after that.

Needless to say these three faithful girls are thrilled, not the thrill of soon being able to hear the clear tones that "will call from a world of care to the House of Prayer" but the joy of knowing that God hears and He answers prayer.

Beth Johnstone

WINNING YOUTH

All last year and up until the present we have felt that our efforts here would all be lost unless we

could get the students interested in bringing others to the meetings. I have been visiting them in their rooms but, as in Egypt, they know that I am here for that purpose and so I am just doing my duty. While if we can get the students themselves to invite others it will mean that some one is interested enough so that they will do that without being paid for it. Well, that has been the burden of our prayers for months and just recently we have seen the results.

One afternoon one of the boys was at the Cliff House getting help on his subject for the C.E. on Sabbath evening and while I was looking up a subject he asked to use the 'phone. He spent some time looking up one boy after another inviting them to church or C.E. on Sabbath. I was delighted but didn't appear to notice as I didn't want to embarrass him. On Sabbath one of the boys was in the S.S. class. Nearly four weeks later, after church, I was standing at the door shaking hands with the folks as they went out and I noticed a boy at one side. As soon as the students had passed out he came up bringing a boy with him and in glee he said, "Miss McCrory, see what I've got! It took me five weeks to get this boy out to church but at last I succeeded." He then introduced me to the boy, who seemed just as happy to be out as the other to get him there. I introduced him to members of the church and invited him to the buffet supper the following Friday night. He came then and has been coming ever since. He is a boy from the Presbyterian Mission in Alaska and has been having one grand fling down here this fall and we began to fear that the church would lose him. We are so glad to have him; there are twelve more Alaskan students that we must get but our prayers for them have not yet been answered. I feel as much concern for these students who are Mission products as I would if they were my own Egyptian students and I can't let them wander off. Since God answered our prayers for one I am sure he will for the rest, too.

Jeannette L. McCrory.

THE UPPER ROOM IN FRENCHBURG

When you read "The Upper Room" some will think of the room in which Christ ate the last Supper with the apostles; to others it will mean the little pamphlet which so many use for their devotions; but to those who have served and are still serving in Frenchburg, it means the room where the faculty come together every Tuesday evening to unite in praise and prayer. Truly it is "The Upper Room" and one never enters without feeling God's nearness. There is an atmosphere that calls for quiet and thoughtful devotion.

Have you ever attended a prayer meeting where everyone came to pray? Where there was no hesitation to pray on the part of anyone present? It is so in our Upper Room. The spirit of prayer is felt by all those present, and God's spirit is there to guide and strengthen.

We are jealous for our retreat on Tuesday evenings; no meetings of any kind are ever scheduled for that evening. Though we have the Sabbath worship in God's house, and even though we have our own secret retreats, yet we crave to meet God with those whose problems and interests are mutual. Not only for ourselves and our needs do we pray, but as Christ is continuously making intercession for us we come as intercessors for those who have not yet known Him.

We pray for each other and are strengthened by the knowledge that Christ is always praying for us, as He prayed for Peter. If Christ prays for us it is because we are worth praying for. Surely then we should pray for others, even for our enemies. Christ's prayers and death put the value on the human soul.

The workers at Frenchburg leave the "Upper Room" and go to the valley of opportunity that is theirs, strengthened by God's grace and love to do His will.

Pray for us that we may be kept close to Him our Strength and our Redeemer.—*Harry L. Cowden.*

EZEL'S ANSWERED PRAYER

To read about answered prayer is one thing; to see and feel the answer is a much richer experience. During the last week of March 1941 the fragrant odor of newly cut white pine lumber came through the windows of Ezel School. The lumber had been hauled from a saw mill about two miles out in the country. Ezel then saw the first signs of her dream come true. Our prayers became more earnest; prayers that if it were the Lord's will He would open the way for us to have a community auditorium and gymnasium and additional class rooms.

After years of need and numerous efforts to secure such a building through federal or county aid, Ezel had begun to build in Faith and Hope. The school with only about $1500 as a "nest egg" suggested the project to our Ezel Brotherhood. Then the way began to open. At the February meeting the Brotherhood appointed a Building Committee, a subscription paper was passed and $485 was pledged that very night. Our architect, a conservative man, rather discouraged us when told we hoped to erect such a building for about ten thousand dollars but he made plans that we could build as the way opened.

The State Highway Department came to our aid with a power shovel and crew of men to do the excavating, thereby saving us around one thousand dollars and a great deal of time. Local men went to work, donating generous parts of their time. Commencement time saw the foundation walls almost complete. There was some delay waiting for the necessary steel, but just one month after the opening of school we moved into the new building. On November 18, 1941 the Woods Memorial Auditorium and Gymnasium was dedicated.

That was a happy occasion. Ezel's good friend Dr. H. A. Kelsey, president of Sterling College, gave the dedicatory address. The Women's Board was represented by Mrs. Cook, Mrs. McBride and Mrs. Heagen and the superintendents of Morgan County and Frenchburg School were on the program. Some of the most impressive remarks were made by Mr. Elie F. McGuire, chairman of the Brotherhood Building Committee, and Mr. Glenn B. Carr, foreman on the building. Mr. McGuire, although physically blind, sees a great many things some of us miss as he operates our local telephone exchange and a good sized dairy. Mr. Carr, a former president of the Brotherhood, spoke in behalf of the men who worked on the building. Both men claimed this was their first public speech.

Some little incidents that occurred in connection with the building may serve to illustrate what it meant to our community. It was certainly a community work. While we were pouring the concrete wall the borrowed mixer broke down, but the local mechanic, (vice president of the Brotherhood) came to the rescue and repaired the broken part. The men stretched electric lights along the forms and the front wall was completed about 9:30 that night. Then there was the day that the structural iron workers came to erect the huge steel beams: something that had never been seen before in Ezel, and that drew quite a crowd. In fact almost every evening folks from the community gathered on the building site to see what progress had been made and to visit a while. The spirit of cooperation and good work was contagious. Even the men who came with the state shovel became as interested as if it were their own community building. Our architect,

who came out from Lexington, spoke frequently of the way in which our men worked; not just working at a job, they were building "our building."

Friends throughout the Church heard of our need and sent gifts. Our small "nest egg" grew until we were able to erect the building with the necessary equipment for the sum of approximately $12,000.00. At present we have a debt of $5,000.00. The largest gift was a memorial gift of $2,000 from the children of James H. and Elizabeth Woods. However, the majority of gifts were in the amounts of $5 and $10. Gifts are still coming into the building fund. Often when we wondered just where we would find the money for the next bill some good friend or group of friends answered this question for us. Ezel School and Community has much for which to be thankful.

Thus our prayers were and are being answered.

William A. Heagen.

HIGH FLIGHT

Oh! I have slipped the surly bonds of earth
And danced the skies on laughter—silvered wings;
Sunward I've climbed, and joined the tumbling mirth
Of Sun-split clouds—and done a hundred things
You have not dreamed of—wheeled and soared and swung
High in the sunlit silence. Hov'ring there
I've chased the shouting wind along, and flung
My eager craft through footless halls of air.

Up, up the long, delirious, burning blue
I've topped the wind-swept heights with easy grace
Where never lark, nor even eagle flew,
And while with silent lifting mind I've trod
The high, untrespassed sanctity of space,
Put out my hand and touched the face of God.

The government information service at Ottawa, Canada, included the above poem, "High Flight," and the moving story of how it came to be written in its last bulletin:

"Pilot Officer John Gillespie Magee, Jr., an American citizen born of missionary parents in Shanghai and educated at Britain's famed Rugby School, was killed recently on active service in Britain. He was nineteen years old. The cause of freedom was in his heart and he had poetry in his heart, too, for he left a message to youth in words of lasting beauty.

The sonnet was composed last September, as the exultant freedom of soaring 30,000 feet over the earth made a word-pattern in his mind. It was sent to his parents, Rev. and Mrs. John G. Magee, now living in Washington, D. C., scribbled on the back of a letter. The Library of Congress has requested the original manuscript for inclusion in a collection called "Poems of Faith and Freedom."

The Missionary Monthly.

THE TREASURER WOULD REMIND YOU

That "it is required in stewards, that a man be found faithful." I Cor. 4:2. To be faithful in handling the Lord's money so that it may be wisely cared for and disbursed, those entrusted with it need daily wisdom and grace. Your Treasurer and the Assistant Treasurer and bookkeeper, Miss Nellie Felumlee, crave your prayer that we may be faithful stewards. Your presbyterial treasurer, likewise, would ask for your intercession as she, too, is charged with financial responsibility. Please remember us daily as we "stay by the stuff", that is, the books.

Negro Missions

MRS. H. RAY SHEAR, 408 Stratmore Ave., (5) Pittsburgh, Pa.

For some months the Department of Negro Work has not appeared on our pages. An explanation is due our readers as well as the friends and workers in the Southland.

Upon the retirement of Mrs. Ada Kerr Wilson, who had served as Secretary of this department for 24 years, there was a vacancy. When Mrs. H. Ray Shear was elected to the Board she was chosen to fill this position. Unfortunately almost at the very beginning of her service, she had a serious accident causing a multiple fracture of the leg and was confined to the hospital and to her home for several months. Now that she is able to get along with just one crutch she is on duty and hereafter will bring a message every month.—*Editor.*

CAMDEN

Mr. Peoples writes that both attendance and scholastic records for Camden High School show an improvement over past years. The school bus brings as many as twenty-seven who live too far away to walk to school. There are many other requests for such help.

Delegates to the Sabbath School Convention in the fall discussed the theme, "Christ, Our Defense." The young people were enthusiastic about the convention. . . . The School and church worked together in the raising of the two hundred and fifty dollars for the missionary budget. . . . The Women's Missionary Society has done a very practical piece of work in helping to care for two less fortunate families in the community. . . . Rev. White conducted a week of religious services in January with splendid results. Thirty-four boys and girls accepted Christ as their Lord and Master.

National Defense has a part in Camden's program. Both students and teachers including the principal are in the draft age. All are willing to do their part for their country. Red Cross drive, sale of defense stamps, defense class at night for older boys are all a part of the day at Camden.

JUBILEE HOSPITAL

Jubilee Hospital has been busy. For December, January, and February there was a total of one hundred and thirty-eight patients. There were thirty-nine major operations and thirty-one minor ones. Mrs. Adams reports that cots have had to be brought in. The new surgeon finds it difficult to work without more equipment. He brings his portable X-Ray from the white Hospital.

MILLER'S FERRY

Mr. N. D. Williams reports that work on the new elementary school building is progressing nicely. The old building which was connected with the church has been torn down because it was really a fire-trap. This is the fourth new building since the Board of American Missions turned this station over completely to the Women's General Missionary Society. The new dormitory for boys has been completed and is now in use. However, the furniture is inadequate. Tables have been made in the work shop.

In February Miller's Ferry entertained the basketball teams of Knoxville College and Xavier University. These teams were en route to Tuskegee Institute for the tournament. The Miller's Ferry high school boys played the Knoxville men a half game with a score of 20-10 in favor of Knoxville. On February 28th the District Song Fest in which seven counties were represented was held at Miller's Ferry. More than three hundred contestants were present. Miller's Ferry High School singers tied for first place. This gives them a trip

to Montgomery, the state capital on April 11th. Credit is given to their efficient music instructor, Mrs. Auhorn. Letters of commendation have been received from the county worker and the State Teachers' College at Montgomery.

Rev. White as pastor and Rev. Harper of the Presbyterian Church of Selma conducted an evangelistic campaign which resulted in thirty conversions. Fourteen of this number united with the Miller's Ferry congregation.

PRAIRIE

The workers at this station wish to express deep appreciation for the missionary boxes received and the Christmas presents for the children. They assure us that our joy would have been complete could we have witnessed their joy.

They have conducted a Red Cross drive this winter and are using the old laundry for teaching a course in wood work. War is affecting the whole community. Mr. Peters says that he has two brothers and two sons registered for army service and that their people can be counted on for loyal cooperation.

Prairie congregation raised one hundred and ninety dollars for their missionary budget.

TOWNSVILLE

At this station the state has assumed the support of the school, but we furnish a teacher of sewing. This department continues to have an important place in the school program. Pillow cases, fancy work, coats, and dresses are among the articles made. Used clothing is remodeled and made over for the girls. This plan supplies a need and at the same time gives the girls the opportunity to learn to sew.

* * *

In all these stations there is a sincere interest in the work of the United Presbyterian Church and a heartfelt gratitude for the work carried on by the Women's General Missionary Society.

A NATION ON HER KNEES

We have trusted in our Army and our
Air Force,
And in our Navy—guardian of the
seas;
We trusted in them—but, O heavenly
Father,
Thou hast brought us to our knees.

We trusted in our glorious traditions;
Our long unbroken line of victories;
Yet Thou hast pierced our pride, O
heavenly Father,
And called us—to our knees.

We trusted in our vast and great resources,
Upon our Empire's wealth and
things like these
We have staked all—and Thou, O
heavenly Father,
Hast drawn us to our knees.

And a nation on her knees in time of
trouble;
Humble and trustful as Thy Spirit
sees—
Thou never hast forsaken, heavenly
Father,
A nation on her knees.

Fay Inchfawn in *The British Weekly.*

Indian Missions

MRS. ARTHUR B. McBRIDE, 847 Thorne St., Sewickley, Pa.

MAY 1942 INDIAN PLANTING OR FLOWER MOON 1942 GREAT SUNS

INDIAN PRAYER

O Thou great Mystery, Creator of the universe,
Good and powerful as Thou art, Whose powers are displayed in
The wonders of the sun and glories of the moon,
And the great foliage of the forest and the great waters of the deep,
Sign of the four winds;
Whatever four corners of the earth that we may meet
Let us be friends, pale face and red man;
And when we come to the end of the long trail
And we step off into the happy hunting ground,
From which no hunter ever returns,
Let us not only have faith in Thee—O Thou great Mystery—
But faith in each other.
O Thou Kitchi Manito, hear us. —*Chief Joseph Strongwolf.*

From Bulletin of Women's Board of Domestic Missions of the Reformed Church of America.

*THE INDIAN FIGHTS FOR DEMOCRACY**

Again the American Indian has responded to the call of the colors. Word comes to us from Washington that "in numbers exceeding proportionately the white population, Indians have enlisted in all branches of the armed services. . . . Probably no other race, including the white, has such a record of loyal and efficient service in the vital war industries."

This rallying of the red man to the cause of democracy is no surprise to those of us who were associated with our Indian lads in 1917-1918. Well do we remember the words of Dr. Arthur C. Parker, himself of Iroquois blood, when he said: "The American Indian has common cause with the Allies. The Indian weeps for devastated Belgium and his sorrow for France is that of a brother. The Indian fights because he loves freedom and because humanity needs the defense of the freedom-loving man. The Indian fights because his country, his liberties, his ideals and his manhood are assailed by the brutal hypocrisy of Prussianism. Challenged, the Indian has responded and shown himself a citizen of the world, an exponent of an ethical civilization wherein human liberty is assured."

That the Indian bore a generous share in the military burden of World War I is evident from the fact that "fully 12,000 joined the colors in the Great War, 85 per cent of these being volunteers, since non-citizen Indians were exempt from the draft. As a matter of fact, the Indian has played a courageous part in every one of the wars of the United States."

* From National Fellowship of Indian Workers News Letter.

WORLD DAY OF PRAYER

To White Swan, Washington, fifteen miles west of the McKinley Mission, Miss Jane Smith took her car full of Indian women to the World Day of Prayer meeting. The air was full of snow gently falling and increasing as the hours went by. Mrs. Hatton, wife of the Methodist minister at White Swan, was the leader and all felt greatly helped by the service. After the meeting they went to the dining room and enjoyed a delicious dinner.

Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Station, Pittsburgh, Pa

MISSIONARIES' BIRTHDAY

JUNE

Miss Lois M. Buchanan.....June 7
Miss Marion Paden.....June 10
Miss Louise Scott.....June 22

POWER

Away in foreign lands, they wondered how
Their simple words had power.
At home the Christians, two or three.
Had met to pray an hour."

—Selected

THE SUDAN

The last letter from The Sudan came to us in twenty days. Evidently a new route has been made during the past weeks and that is responsible for the quicker delivery of letters by the Air Mail Clipper. But letters from India and Egypt, even if sent by Air Mail, are still a long time on the way.

This letter brought us good cheer from The Sudan and also told some of the actions taken at the meeting of the Sudan Association held in Khartoum February 2-7, 1942. Dr. Ried Shields was elected president of the Association and Miss Mary Ewing secretary. Reverend W. J. Adair preached the opening sermon on Sabbath, February 1; Mrs. Adair led the devotions throughout the week, and Reverend Don McClure conducted the communion service at the close of Association. The most of the members of the Association were in attendance and very interesting and informative reports were made of the work as it was carried on during the past year. There is a note of encouragement in all the reports. Perhaps no great advance has been made but the work has been carried on faithfully and shows a healthy growth.

A number of requests were made for necessary buildings and enlargement of the work. At Doleib Hill a new industrial building is very much needed and also a Women's Board house. The Women's Board has been asked to furnish money for a new building for the girls' school at Nasir; and a house will have to be built for Miss Huffman before her return as the one she formerly lived in has become untenantable. Miss Elsie Grove, who has educational work in Doleib Hill, has had classes in sewing, beadwork and gardening in surrounding villages. Other villages are very eager to have such classes where they too can be taught these things.

Miss Mary Ewing has been in charge of the Doleib Hill clinic and has treated an average of 86 patients per day. More than half of these are infants and children who have eye infections, malaria, or dysentery. She is teaching the women wherever possible so that they may know how to keep the children well.

Miss Soule, the only Women's Board missionary at Nasir, has had a difficult year as along with her work for the girls' school she had to devote some time to clinic work. She has also started two little evangelistic centers for village girls. When the one-room house she was able to secure was dedicated the people called it: "Our Place of Prayer." Services are held there every Sabbath afternoon and the school girls are responsible for them.

The Girls' Boarding School at Khartum North had a total enrolment of 318 for 1941. A number of new little boarders have been taken in, making heavy work for the teachers in charge of the cottage and for the older girls. More communities are being reached through the boarding department than in the previous year. Five girls are preparing to take the Cambridge Junior Certificate examinations in December, 1942. These girls should be pre-

pared to teach advanced classes in our own school and to meet the requirements for entrance to medical work in the schools of The Sudan when the time comes that girls are accepted. Some clinic work is carried on in the school. Two girls are already enrolled in the Training School of Assiut Hospital and two others hope to begin nurse training there in August. Two small schools on the outskirts of Khartum North, started last year, continue to do good work.

The Bible Women have been carrying on as usual, with many homes open to receive teaching at Port Sudan, but the work in Atbara was discontinued for a time. Five are enrolled in the Christian Training Home in Omdurman. The work at Gereif and Wad Medani seems to have been especially encouraging.

The Thank Offering from all the societies, as reported at the last Presbyterial, amounted to over $145. This was designated to the support of bush schools and divided between Nasir and Doleib Hill.

All the evangelistic missionaries should come for furlough as some have been detained over a year on account of the war. As it seems to be impossible for them to come to America, arrangements are made for some to spend extra time in Kenya and Uganda. Miss Elsie Grove feels that she needs her rest in America.

EGYPT

A letter from Miss Ruth Work, written on December 17 and received on April 8, tells that the annual number of *The Womens Missionary Magazine* had recently been received. She says: "I started at the very beginning and have gone right through it. It is a thrilling record of the Convention in Washington, our work in the South, the city missions and the churches in India, The Sudan and Egypt. Don't anybody miss reading that wonderful volume!" She also says: "Miss Anna Criswell, who has had a great strain of responsibility during the past year, has stood up wonderfully well. We have missed Miss Mason and Miss Thompson from the work but have been so blest in having assistance from different sources. Since September Miss Edna Sherriff has been a most acceptable helper, her good cheer adding much to the value of her fine work." Other helpers are spoken of as "Our League of Nations" because of their various nationalities but all in all it has been a happy and prosperous year in the Pressly Memorial Institute.

Other stations in which we have work have made similarly encouraging reports. There have been difficulties of various kinds, one of which was the high cost of living. This affected not only our missionaries but also their helpers. In many cases

A CARRIAGE LOAD OF HAPPY CHILDREN

Miss Ruth Work, who sometimes takes a carriage home from church is eagerly watched by a bevy of children who await an invitation to ride with her. The passengers are limited only by the size of the vehicle.

there has been suffering because of this and it was found necessary to make a special appeal to both the Foreign Board and the Women's Board for money to pay the staff members a slight increase in wages.

All the missionary force is working cheerfully in spite of the difficulties, and wonderful work has been accomplished in the schools and hospitals. At the present time there seems to be no possibility of any of the missionaries returning home for furloughs, some of which are long overdue. The missionaries will have to plan for another summer in Egypt, or perhaps in The Sudan, until there is a way opened for them to return to America. Likewise there seems to be no possibility that missionaries detained in America for the past two years can go back to the work which they love and for which they are so much needed. Let us pray that the day may not be far distant when our work may be resumed as formerly.

INDIA

A happy surprise came to us recently in a telegram which stated that Miss Marjorie McCrory had arrived in New York. We had not expected that any of the large number of India missionaries due for furlough would be able to travel in this time of danger on the seas.

Miss McCrory has finished her first term of service and left her home in Jhelum on February 16, bound for Bombay. At Gujranwala the missionaries met the train, having planned a little farewell for her. They gave her gifts and bon-voyage letters and she had a happy time. This was her first experience of the excitement of getting off and she enjoyed every moment.

After a stop of two days in the Y. W. C. A. in Bombay she boarded the S.S. WAKEFIELD on February 20. This is a United States navy boat that had formerly been named THE MANHATTAN before she joined the navy and put on her war paint of gray. Miss McCrory says: "One of the most thrilling war-time things about this boat was that there were huge oblong floats surrounding each port hole, to be used in case of a shortage of life boats. A passenger list was not permitted on this troop ship and there were many unwritten rules which 'her crew' had to abide by. There was blackout every night and after 4:30 in the afternoon all the port holes were covered with heavy metal blackout discs. Once each week an alarm sounded and a drill for all followed. Most of the 'evacuees' kept an ever-ready bag at hand in which were a few necessities such as a warm coat, sweater, shoes, etc, as well as the popular 'life jacket' on the bed every night. Fortunately there was no unhappy experience requiring the use of these articles."

One day an officer of the boat took Miss McCrory and some others to see the hole which had been made by a bomb while in Shanghai. They were taken through the great white kitchen and down, down and past where the troops were kept. The great hole had been made by a small bomb shot from a plane as it swooped down close to the WAKEFIELD. It struck their hospital quarters and a number of patients were killed.

One night about ten o'clock an alarm was sounded after two shots were heard from the destroyer which was part of their convoy. The passengers dressed and were leaving their cabins when an officer asked them to remain there for a time. This was done kindly and there was no excitement as the crew remained calm and ready to obey orders. Afterwards they were told that a submarine had been chasing them and the destroyer, after firing, had given chase! The WAKEFIELD put on the gas and sped through the water the rest of the night. Prior to that the boat had zigzagged to avoid being followed; but after that a l a r m they shot straight ahead and outraced the sub!

Miss McCrory was thrilled on March 20 when passing Miami, Florida, to think she was so near home; but she was told they were passing through "the most dangerous waters in the world." They were most grateful when cold, windy weather came after leaving the Gulf Stream for the waves were so choppy that submarine activity was out of the question. Several destroyers came to watch over them and they heartily welcomed the pilot as they pushed skilfully through a mass of protective minenets afloat. The Statue of Liberty gave them a warm welcome and the New York skyline was beautiful in her eyes after the long voyage through dangers seen and unseen.

At various times during the past year we have heard that Miss Hazel Bennett was not in very good health and the doctor had thought it necessary for her to go to a place in South India where the climate would be more kindly. In a letter received recently Miss Bennett said she was in a small village where there was a hospital, a school for the blind and various other benevolent institutions. The language is different from that used in The Punjab so it is rather difficult for her to understand the people. There are many Christians and a large village work such as she is used to in North India. Miss Bennett was hoping to be able for full time service soon. We pray that she may be entirely recovered and able to take up her regular work in which she is so deeply interested and so efficient.

Miss Janette Howland, writing on January 28 to send in her statistical report of the year, stated that she was in from camp, adding: "January has been a cold month this year with little sunshine and quite a lot of rain. It is nice to have the cold but we do miss the sunshine; it has been quite like November at home. The war gives our missionaries many opportunities for service that they did not previously have."

Miss Howland reports that during the past year 38 Bible Women have made 5,263 visits in 4,610 zenanas. 2,660 children's meetings have been held. 88,023 women have been reached in hospitals and dispensaries. 156 Bibles and New Testaments and 7,504 Gospel portions were sold. There were 23 village schools for girls and the number reached in these and through girls reading in boys' village schools was 2,183. Surely these many contacts with the people to teach them of Christ and His salvation will mean much to the upbuilding of His Kingdom in India. Let us pray that all the agencies carried on in India may be richly blessed in advancing the Kingdom.

A FORWARD LOOK

Estimates for the carrying on of our work in these three foreign fields for the year 1942-1943 have been received and are being carefully studied and considered. The Missions have all been very conservative in asking for increased appropriations in the different classes of work but because of war conditions which touch all of them in a serious way it has been necessary to restore the salaries of workers. Then, too, the cost of maintenance of various institutions in all our fields has risen so that the estimates for our three fields show a total increase of $16,003. This means that if we take care of our responsibilities in the foreign fields we at home will have to increase our gifts. It will not mean a great amount to any one of us if all will give a little more than last year, and we have so much to be thankful for in this great land of ours that we will surely be willing to sacrifice a little more that these needy ones may have the chance of learning about Christ, our Saviour We in America have been blest above all nations. May we be willing to share our blessings with the needy ones of the world.

Temperance and Reform Department

BY MRS. G. VIRGIL HUTCHISON, Secretary, Avella, Pa.

A TEMPERANCE AMBASSADOR

One of the joys of our 17,000-mile trip home from Egypt via Australia and the South Seas was the contacts afforded with W.C.T.U. workers and other Christian friends.

In beautiful Sydney, we received many courtesies from the Australian-American Co-operative Movement including an illustrated lecture on the Australian Inland Mission by the Field Secretary of that Mission, and a reception at St. Stephens, the largest Presbyterian church in the city.

A telephone call from Mrs. C. A. Evans, president of the Sydney W.C.T.U. brought an invitation to attend their Executive Committee the following Friday. I found a dignified, intelligent group of twenty-one women, who in names and appearances might have been Americans. Amongst them I quickly recognized Mrs. Strang, World's Vice-President, whom I had met at the World's W.C.T.C. Convention in Washington in 1937. It was a privilege to bring to this group thanks from the W.C.T.U. of Egypt for financial help over a period of many years. Australian mothers made this gift as a "thank-you" for kindnesses shown their sons, of the army of occupation in Egypt during World War I, by women of the American Mission.

A few days later Mrs. Strang took me over to the Botanical Gardens where she showed me the centennial memorial to Frances E. Willard,—a bird bath in a lily pond, flanked by two benches on which the weary may rest. It is in a beautiful setting, and I am sure Frances Willard would have loved it. Hereafter whenever I see wisteria or azaleas I shall remember the Willard memorial and Mrs. Strang.

Our stay at Auckland was very short, but it was long enough for a delightful half hour with Mrs. Kasper, President of the New Zealand W.C.T.U., and World Secretary for the School of Methods. When questioned about the letters J. P. after her name, which I had noticed after the names of many of our Australian women, she told me that it stands for Justice of the Peace, a very desirable and useful office for temperance workers, as it gives them authority in dealing with violations of liquor laws.

At the dock in Honolulu we were met by representatives of the local Federation of Churches, who decorated us with leis and put themselves and their cars at our service in seeing the city. Nor was this all my good fortune, for I found the annual W.C.T.U. convention in session. I was able to attend the beautiful Memorial service conducted by Mrs. Lee Cowie, and to join these Hawaiian comrades in the good fellowship of their luncheon hour. The lunch was served by the women of the Japanese Methodist Episcopal church where the convention was held. One felt like a traveling good-will secretary carrying greetings from Egypt, Australia, and New Zealand, and receiving in return their "Aloha" for their comrades in the work in Egypt and on the American mainland.

Elma T. McFeeters

This month I share with you a letter from Mrs. McFeeters of Assiut, Egypt, telling of her journey home and of contacts in Australia and Hawaii. Let us, as missionary women, be much in prayer for these sisters who are working for Christian morality in the midst of War. Mrs. McFeeters will appear on the program of the W.G.M.S convention at Akron.

Literature Department

Mrs. A. J. RANDLES, Secretary, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

The general theme for interdenominational study this year is LATIN AMERICA. Following are the books we propose to use in adult and Girls' Circle groups. Junior books have not yet been decided upon. Please note the dates when these books are expected to be off the press. Our orders are in and orders received from societies will be filled as soon as our supply is on hand. Often, especially this year, there are delays in printing.

On This Foundation — adult — by W. Stanley Rycroft, April 15, 1942. Cloth $1.00; paper 60c.

Discussion and Program Suggestions for Adults on Latin America based on above book, by Margaret W. Taylor and Wesley M. Carr, June 1, 1942. Paper 25c.

The Outlook Pamphlets on Latin America, five in number, each dealing with one country or region, will be excellent material. Illustrated with maps and graphs. Promised *Spring*, 1942, but will probably be late. Titles follow:

Outlook in the West Indies by Edward A. Odell.
Outlook in Mexico by Alberto Rembao.
Outlook in Brazil by Eula Kennedy Long.
Outlook in the River Plate Region by Hugh C. Stuntz.
Outlook in the Western Republics by Jay C. Field.

They do not come in sets. 25c each; entire series, $1.25.

Rim of the Caribbean—by Carol McAfee Morgan, May 15, 1942, for Girls' Circles. Cloth $1.00; paper 60c.

Discussion and Program Suggestions on West Indies and Central America, based primarily on *Rim of the Caribbean*, by Maud Upton. May 15, 1942. Paper 25c.

SOME GOOD PAMPHLETS

Alert!—Leslie Bates Moss—A series of radio-journey broadcasts, 25c.
Far West in China—Stanton Lautenschlager. 25c.
The Jews Today—Conrad Hoffmann, Jr., 35c.
Why Worship—Muriel Lester, 25c.
Creating Friendly Attitudes in the Home—Grace McGavern, 25c.
Heal the Sick—Susannah Hutchison, Tanta, Egypt, 25c.

FOR JUNE PROGRAM

God Answers Prayer, 3c.
Bible Words on Prayer, 2c.
Most Wonderful Answer to Prayer, 3c.
The Third Prayer, 2c.
Prayer Cycle, 10c each; $1.00 per dozen.
How to Use the Prayer Cycle, free for postage if ordered singly.
Prayer Group and Prayer Circle Leaflets, for postage only, unless included in order for material for which charge is made, when free.
Prayer Groups and Prayer Circles; Duties of Presbyterial Prayer Group Secretaries; Suggestions for Prayer Secretaries of Missionary Societies; Missionary Correspondence with Groups and Circles.

Tributes

Mrs. Jennie Shuff

More than a month ago a woman, beloved and respected by her friends in her church and throughout her community, quietly slipped away in the forenoon of a winter day. Like Dorcas of old she was "full of good works" and alms deeds, which she did." She spent her strength for others.

Many of us have known Mrs. Jennie Shuff since we were children. Certainly she was a familiar figure to every attendant at the Forest Avenue United Presbyterian church, Bellevue, even from its beginning; for she and her husband, the late Mr. James W. Shuff, were charter members of that congregation. At the Silver anniversary they were the only original members still belonging.

February 23, 1908, witnessed the organization of the first Sabbath school at Forest Avenue. The goodly number present that February day was largely owing to the persistent efforts of Mrs. Shuff and "Mother Wilson," who tramped the Bellevue hills in search of members. Mrs. Shuff was first president of the Women's Aid, so to remain for 10 years. In the Women's Missionary society she was Temperance secretary from the beginning. Mr. and Mrs. Shuff were two of six people who presented to the church the communion service now in use for 34 years.

"Aunt Jenny," as many people called her, had been suffering from a broken hip, the result of a fall in her own home; but pain did not afflict her long, for God takes care of his own.

In appreciation of what Mrs. Shuff has meant to us, we, the members of the Women's Missionary society and the Women's Aid society, would pay tribute to her memory.

"We cannot say, we will not say
That she is dead; she is just away."

Her presence will ever be with us, a blessing, a prayer, and a benediction.

We extend our deepest sympathy to her children and her several grandchildren, whom "Aunt Jenny" so dearly loved.

The Committee.

Miss Mattie Williams

The Women's Missionary Society, of the United Presbyterian Church of Jamestown, Ohio desires to pay tribute to the memory of Miss Mattie Williams, who departed this earthly life January 10, 1942 aged 84 years.

Miss Williams had long been a faithful and cheerful co-worker, loving the church and the cause of missions.

We extend our sympathy to her relatives and many friends.

Committee

Mrs. John Henry

The Willing Workers Missionary Society of the United Presbyterian church of Bovina Center, N. Y., wishes to pay a loving tribute to the memory of Mrs. John Henry, who passed away, March 11, 1942.

Greatly will we miss her as neighbor, friend and comrade in Christian work.

To her husband and other relatives we extend our sincere sympathy and commend them to Him who said, "I will not leave you comfortless."

Mrs. Nellie Johnston,
Mrs. Frank Liddle.

Mrs. Clark Hart

The Women's Missionary Society of Coin, Iowa, wishes to pay a loving tribute to Mrs. Clark Hart, who passed away January 23, 1942.

Mrs. Hart was never too busy to give her time and service to the Master. She was always interested in all church activities, and especially in the missionary work. She was Secretary and Treasurer of College Springs Presbyterial for several years. She was a teacher of the Class for Young Married People in the Sabbath School. We shall miss her voice and her presence among us.

To her husband and daughter we extend our sympathy and love in this bereavement. May the love of Christ comfort them in these days of sorrow.

Mrs. S. J. Allen
Mrs. John Sulzer

Mrs. Stewart Mitchell

We, the members of the Women's Missionary Society of the Seventh United Presbyterian church of Frankford are called upon to pay tribute to the memory of our good friend and faithful member Mrs. Stewart Mitchell.

Mother Mitchell as she was known to most of us, passed to her eternal reward January 14, 1942 at the age of 84 years. Her Church was her whole life and every member her dear friend. She was faithful in her attendance of every service and encouraged every one to do the same. Like her Lord whom she served, she loved people and was a good Samaritan in the community. Mother Mitchell was active in our Church, Bible School and Missionary Society for 60 years.

We commend her son and daughters to the comfort of hope laid up in Heaven and the assurance of the Word, "Precious in the sight of the Lord is the death of His saints."

Isabella Royle,
Ora M. Liggitt,
Clementina G. Leupold
Committee

Miss Maude Osborn

The members of The King's Daughters Missionary Society of the First United Presbyterian Church of Erie, Pa. wish to pay tribute to the memory of Miss Maude Osborn, a faithful member of that organization and of the Westminster Bible Class, who was called to her reward January 1, 1942. Her quiet, unassuming work in these organizations and her devotion and interest in all the activities of the church of which she was a member, gave evidence of her sincere Christian character.

To her brothers and their families we extend our heart-felt sympathy.

Committee

Mrs. J. J. Walker

The members of the Women's Missionary Society of the Rennerdale United Presbyterian Church desire to pay a tribute of love and admiration to the memory of Mrs. Minnie Wilhelm Walker, a loyal friend and untiring co-worker, who was called home to eternal rest and peace by her Heavenly Father, after a short illness on January 8, 1942.

Mrs. Walker was the last active charter member of our society, which was organized in 1905. She was a Life Member of the Women's Missionary Society and the latter years of her life were brightened not a little by the remembrance of the fact that her husband and children had bestowed this honor upon her. She held numerous offices but her most successful work was accomplished as Temperance Secretary. She also served with unfaltering zeal for seventeen years as County Treasurer of the Women's Christian Temperance Union.

Her love and devotion to the Lord's House is a challenge to each of us to try and emulate her high and ennobling example of daily Christian living and most faithful service. The absence of her wisdom and humor will be long felt among her host of friends. The very secret of her inexhaustible largeness of personality was that constant giving of herself.

Feeling so keenly the deep sense of loss to the church and community, we extend our sincere sympathy to her beloved husband and children and commend them to the Great Comforter who knoweth best.

"Mrs. Walker lived so near her Master
That when the door to life eternal opened wide
She softly stepped inside,
And tarries there, safe and secure
With work all done, and cares of earth all past,
She's safe at home, at last—
Home, freedom, rest
The lives she touched, the friends she made
Will rise and call her blessed down the years."

Committee

Miss Luella C. Brewster

The members of the Women's Missionary Society of the United Presbyterian Church of Lisbon, Ohio, wish to express their affection and high regard for Miss Luella C. Brewster, who passed to her reward January 26, 1942.

For many years Miss Brewster was a teacher in the Primary Department of the Sabbath School and later was a member of the Women's Progressive Bible Class. She was an active member until the day of her death, in the Women's Missionary Society, having served for sixty-eight years.

Miss Brewster was a friend to many but a special friend to young people. By all of these, she will be greatly missed. She was outstanding in her devotion to all the interests of the church.

Committee

Sarah Smith McKnight

The members of the Women's Missionary Society of the First United Presbyterian Church of Pittsburgh, and the members of the Women's Bible Class wish to pay a tribute to the late Mrs. Sarah Smith McKnight.

On February 2, 1876, Sarah Smith united by profession of faith with the First United Presbyterian Church of Pittsburgh, of which her parents and other members of the family were members, and she was identified with that congregation until her death, February 9, 1942, a membership in the same church for 66 years.

On March 22, 1883, she was married to Robert J. McKnight of the same congregation. Three sons are now living and have families of their own. Mr. McKnight died about ten years ago.

Mrs. McKnight was a helpful member of the First Church Pittsburgh. She was a faithful member of the Bible School, and her place in the Church was never vacant. She was one of the leaders of the Missionary Society, and attended most of the presbyterial meetings. She took the deepest interest in all the activities of the congregation and the wider interdenominational movements, like the Needle Work Guild. She is greatly missed by her fellow members.

"Swing softly, beauteous gates of death
And let a waiting soul pass on.
Achievement crowns life's purposes
And victory is forever won.

Swing softly, softly, heavenly gate,
Thy portals passed, no more to roam
Our traveler finds her journey o'er,
And rest at last in "Home, Sweet Home."

—*Alice B. Howe*

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Ruth I. Ardrey, 1921—Sialkot City
Miss Helen Artman, 1920—Sheikhupura
Miss Margaret E. Ballantyne—1941, Kinnaird College, Lahore
Miss Kathryn Beattie, 1920—Lyallpur
Miss Minnie Beatty, 1912—Abbottabad
Miss Hazel Bennett, 1908—Gujranwala
Miss R. Jean Black, 1921—Sialkot City
Miss Lois Boyd, 1918—Sangla Hill
Miss N. Addaline Brandon, 1931—Sargodha
Miss Frances E. Brown, 1927, 1937—Lyallpur
Miss Theresa I. Brownlee, 1922—Sialkot City
Miss Marie Cash, R.N., 1926—Pasrur
Miss Evelyn Cathcart, 1925—Sheikhupura
Miss Marjorie Faught, R.N., 1933—Taxila
Miss Margaret Fehlman, 1913—Zafarwal
Miss Betsy Fleming, 1913—Sargodha
Miss Vida J. Graham, 1922—Pathankot
Miss Eva M. Hewitt, 1930—Campbellpur
Miss Alice G. Hill, 1938—Lyallpur
Miss Kate A. Hill, 1896—Sialkot City
Miss Janette Howland, 1921—Campbellpur
Miss Reba C. Hunsberger, M.D., 1921—Sialkot City
Miss Flora Jameson, 1903—Sangla Hill
Miss Mary Kyle, 1904—Badomali
Miss Olive Laing, 1912—Rawalpindi
Miss Sarah Jane Lamont, 1928—Pathankot
Miss Glendine Lundquist, R.N., 1932—Sialkot City
Miss Laura R. MacLachlan, 1938—Badomali
Miss Elizabeth F. McConnell, R.N., 1931—Jhelum
Miss Lillian A. McConnell, 1902—Jhelum
Miss Evelyn M. McKelvey, R.N., 1938—Sialkot
Miss Margaret Murdoch, 1924—Sangla Hill
Miss Ruth M. Nichol, 1938—Sialkot City
Miss Marion T. Peterson, 1930—Rawalpindi
Miss Willa M. Ramsey, 1921—Pathankot
Miss Laura Reynolds, 1924—Sangla Hill
Miss Louise Scott, 1916—Gujranwala
Miss Vivian Trimble, 1921—Panthankot
Miss Ruth A. Warnock, 1913, 1936—Sargodha
Miss Helen V. Weede, 1928—Zarfarwal
Miss Georga Wengert, 1920—Gurdaspur
Miss Dora B. Whitely, 1911—Pasrur

HONORARY RETIRED MISSIONARY

Miss Mary J. Campbell, 1884—1485 Shepherd St., N.W., Washington, D. C.

NOW IN THIS COUNTRY

Miss Lois M. Buchanan, 1910—334 N. Rutan St., Wichita, Kan.
Miss Evva P. Hartig, R.N., 1924—57 Broadway, Frostburg, Md.
Miss Mary Frances Lincoln, R.N., 1920—1502 Penn Ave., Wichita, Kans.
Miss E. Marjorie McCrory, 1936—335 W. 246th St., Riverdale, New York City
Miss Kate E. Spencer, 1918—E. Main St., Oblong, Ill.

RETIRED

Miss Emma Dean Anderson, 1881—231 Franklin St., Slippery Rock, Pa.
Miss Laurella G. Dickson, 1897—Tarkio, Mo.
Miss Ella M. Gordon, 1893—Pattersonville, N. Y.
Miss Mary E. Logan, 1891—Rushville, Ind.
Miss Rosa McCullough, 1879—Greenwood, Mo.

RETIRED (from Egypt)

*Miss Rena L. Hogg, 1899—Assiut
Miss Ella M. Barnes, 1911—926 E. 1st St., Monmouth, Ill.
Miss Minnehaha Finney, 1894—1221 N. 7th St., Sterling, Kans.
Miss E. Roxy Martin, 1901—9525 Bustleton Ave., Bustleton, Philadelphia, Pa.

EGYPT

Miss Margaret A. Bell, 1901—Fayum
Miss Helen R. Brownlee, R.N., 1934—Assiut
Mrs. Mary K. Coventry, 1918—Benha
Miss Anna B. Criswell, 1905—Assiut
Mrs. Ada A. Dunlap, 1926—Fayum
Miss Lucia Dwight, 1919—Beni-Suef
Miss Davida Finney, 1915—Cairo
Miss Elsie French, 1909—Cairo
Miss Martha C. Glass, 1922—Assiut
Miss Eulalia D. Grether, 1929—Tanta
Miss Alice Grimes, 1924—Cairo
Miss A. Constance Harper, 1937—Benha
Miss Lucy Lightowler, 1921—Cairo
Miss Helen J. Martin, 1915—Cairo
Miss Evelyn McFarland, 1919—Cairo
Miss E. McKibben, R.N., 1924—Tanta
Miss Mabel McMichael, 1937—Tanta
Miss Carol E. McMillan, 1906—Beni Suef
Miss Sarah B. Meloy, 1928—Cairo
Miss Marion A. Paden, 1902—Tanta
Miss Venna R. Patterson, 1924—Cairo
Miss Frances Patton, 1922—Mansura
Miss Stella Robertson, 1922—Cairo
Miss Martha A. Roy, 1938—Luxor
Miss Edna B. Sheriff, 1920—Assiut
Miss Nellie C. Smith, 1911—Cairo
Miss Mary M. Stevenson, 1939—Cairo
Miss Mary C. Thompson, 1939—Tanta
Miss Helen M. Walker, 1930—Assiut
Miss Laura B. Walker, 1904—Mansura
Miss Ethel L. Weed, 1919—Alexandria
Miss Ida B. Whiteside, 1918—Luxor
Miss Esther W. Wilson, 1919—Luxor
Mrs. Margaret J. Work, 1939—Cairo
Miss Ruth A. Work, 1904—Assiut
Miss Laura Wright, 1921—Tanta

NOW IN THIS COUNTRY

Miss Leota Cabeen, 1939—5th Ave., St. Joseph, Mo.
Miss Mary F. Dawson, 1922—112 North 5th Ave., Yakima, Wash.
Miss Alta G. French, 1925—Goldfield, Iowa
Miss Alfretta M. Hammond, 1904—State Hospital, Warren, Pa.
Miss Lois D. Kingan, 1926—235 East 49th St., New York, N. Y.
Miss Dora B. Mason, 1918—2515 Orlando Drive, 21, Pittsburgh, Pa.
Miss Lillian McClelland, 1923—1011 S. Parkview St., Los Angeles, Calif.
Miss Mary L. Thompson, 1917—Tarkio, Mo.

THE SUDAN

Miss Mary E. Coie, 1919—Omdurman
Miss Una Coie, 1918—Khartum North
Miss Mary V. Ewing, R.N., 1939—Doleib Hill
Miss Elsie E. Grove, 1912—Doleib Hill
Miss Marguerite McClellan, 1926—Khartum North
Miss Aulora R. McIntyre, 1911—Wad Medani
Miss Ella P. Smith, 1938—Khartum North
Miss C. Blanche Soule, 1921—Nasir
Miss Frances Turk, R.N.—Khartum North

NOW IN THIS COUNTRY

Miss Ruth C. Beatty, R.N., 1921 (Formerly of Ethiopia) 2040 Chestnut St., Philadelphia, Pa.
Miss Isabel Blair, 1922—c/o Mrs. Howard Campbell, 718—11th St., Waynesboro, Va.
Miss Ray Huffman, R.N., 1924—235 East 49th St., New York, N. Y.
Miss Mary Jane McKnight, 1922—Box 11, Ellwood City, Pa.
Miss E. Verna Pillow, 1930—Sterling, Kans.

* Retired

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(c-o American Mission should be added to each foreign address)

EGYPT

Dr. and Mrs. E. M. Bailey—Minia
Dr. and Mrs. E. E. Elder—Cairo
Rev. and Mrs. Dalton Galloway—Beni Suef
Rev. and Mrs. W. P. Gilmor—Alexandria
Rev. and Mrs. E. E. Grice—Cairo
Rev. and Mrs. James E. Kinnear—Cairo
Dr. and Mrs. F. C. McClanahan—Assiut
Dr. and Mrs. N. D. McClanahan—Assiut
Prof. M. C. McFeeters—Assiut
Rev. and Mrs. Willis A. McGill—Cairo
Dr. and Mrs. W. T. Moore—Tanta
Mr. and Mrs. W. W. Nolin—Alexandria
Dr. and Mrs. H. E. Philips—Alexandria
Dr. and Mrs. C. P. Russell—Assiut
Dr. and Mrs. W. J. Skellie—Luxor
Dr. and Mrs. F. Scott Thompson—Assiut

ON FURLOUGH

Dr. and Mrs. J. W. Acheson—New Wilmington, Pa.
Dr. and Mrs. H. K. Giffen—2085 Adelbert Road, Cleveland, Ohio
Rev. and Mrs. F. D. Henderson—542 N. Bever St., Wooster, Ohio
Dr. and Mrs. H. S. Hutchison—Claysville, Pa.
Rev. and Mrs. E. R. Jamieson—5455 Shafter Ave., Oakland, Calif.
Rev. and Mrs. W. B. Jamison, New Wilmington, Pa.
Rev. and Mrs. H. E. Kelsey—1308 Delaware Ave., New Castle, Pa.
*Dr. and Mrs. C. A. Laughead—403 Melrose Court, Iowa City, Iowa
Mr. and Mrs. J. W. McCutchan—8 Oakhurst Circle, University, Charlottsville, Va.
Mrs. M. C. McFeeters—c|o Rev. Frank Turnbull, New Florence, Pa.
Rev. and Mrs. H. A. McGeoch—New Concord, O.
Dr. and Mrs. R. T. McLaughlin—5128 Wayne Ave., Germantown, Phila., Pa.
Dr. and Mrs. F. M. Thompson—7345 Byron Ave., Detroit, Mich.

PUNJAB, INDIA

Dr. and Mrs. D. E. Alter—Woodstock School, Landour, Mussoorie
Rev. and Mrs. J. C. Alter—Zafarwal
Dr. and Mrs. Stuart Bergsma—Taxila
Rev. and Mrs. James D. Brown—Rawalpindi
Dr. and Mrs. J. G. Campbell—Sargodha
Rev. and Mrs. Wilbur C. Christy—Sheikhupura
Rev. and Mrs. E. V. Clements—Badomali
Rev. and Mrs. J. H. Colvin—Gujranwala
Rev. and Mrs. J. B. Cummings—Rawalpindi
Rev. and Mrs. R. A. Foster—Sialkot
Rev. and Mrs. John D. Harkness—Rawalpindi
Rev. and Mrs. J. A. McArthur—Gurdaspur
Rev. and Mrs. Robert Maxwell—Sialkot
Rev. and Mrs. Paul A. Miller—Sialkot
Mr. and Mrs. W. H. Merriam—Gujranwala
Mr. and Mrs. C. C. Millson—Gujranwala
Dr. and Mrs. Hugh M. Milne—Gujranwala
Rev. and Mrs. Jay W. Ranson—Sangla Hill
Rev. and Mrs. W. H. Ross—Lyallpur
Mr. and Mrs. C. A. Stewart—Dhariwal
Dr. and Mrs. H. J. Stewart—Gujranwala
Rev. and Mrs. J. H. Stewart—Pathankot
Rev. and Mrs. Wm. Sutherland—Campbellpur
Dr. and Mrs. John Vroon—Sialkot
Mr. F. A. Whitfield—Gujranwala

*On leave of absence.

ON FURLOUGH

Dr. and Mrs. J. C. Heinrich—256 Mabrick Ave., Mt. Lebanon, Pittsburgh, Pa.
Dr. and Mrs. S. C. Picken—1241 13th St., Des Moines, Iowa
Miss Gwynaeth R. Porter—535 Spring St., Wooster, Ohio
Dr. and Mrs. R. R. Stewart—514 West 122 St., New York, N. Y.
Mrs. F. A. Whitfield—717 N. Main St., Lindsborg, Kansas

THE SUDAN

Rev. and Mrs. W. J. Adair—Nasir, Sobat River
Rev. and Mrs. J. L. Anderson—Wad Medani
Dr. and Mrs. V. F. Dougherty—Nasir, Sobat River
Rev. and Mrs. Leander Finley—Omdurman
Rev. and Mrs. K. Glen Fleming—Doleib Hill, Malakal
Rev. and Mrs. W. D. McClure—Doleib Hill, Malakal, Sudan
Dr. and Mrs. R. F. Shields—Khartum, Sudan

ON FURLOUGH

Rev. and Mrs. J. A. Heasty—Fairpoint, Ohio
Mr. and Mrs. J. P. McKnight—2010 Green St., Allentown, Pa.
Dr. and Mrs. Paul J. Smith—Telluride, Colorado

ETHIOPIA

Rev. and Mrs. D. C. Henry—Addis Ababa

RETIRED FROM ACTIVE SERVICE

EGYPT

Dr. L. M. Henry—New Wilmington, Pa.
Dr. and Mrs. W. W. Hickman—1125 E. Detroit Ave., Monmouth, Ill.
Dr. and Mrs. A. A. Thompson—New Concord, O.

INDIA

Dr. and Mrs. H. C. Chambers—326 North "O" St., Lake Worth, Fla.
Rev. and Mrs. Osborne Crowe—New Wilmington, Pa.
Rev. D. R. Gordon, D.D.—2330 Carroll Park, S., Long Beach, Cal.
Dr. and Mrs. J. H. Martin—314 North "K" St., Lake Worth, Fla.
Dr. and Mrs. J. A. McConnelee—Fowler, Calif.
Rev. and Mrs. H. S. Nesbit—288 Elmwood Ave., Wollaston, Mass.
Rev. E. L. Porter, D.D.—535 Spring St., Wooster, Ohio

SUDAN

Dr. and Mrs. G. A. Sowash—Owing Mills, Md.

*Retired.

NINTH
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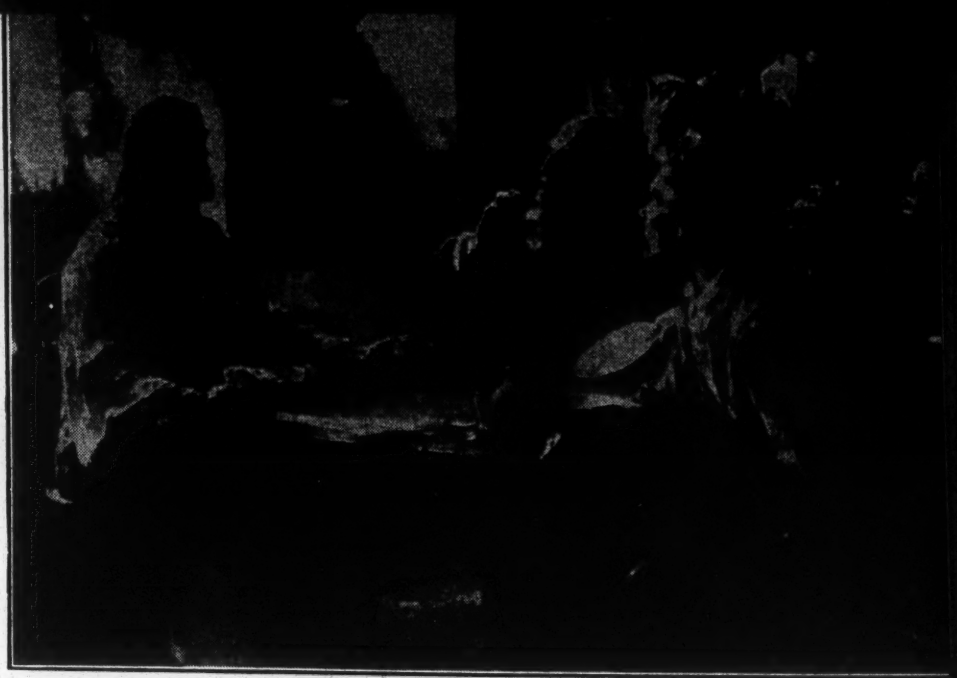

"Christ in the Home of the Peasant"
or "Supper at Emmaus"—L'Hermitte

CHRISTIAN HOMES

We thank Thee, God, that scattered over all the earth
Are homes in which the Christ delights to dwell;
Each one a stronghold for the things of matchless worth—
A Christian's firm and mighty citadel.

Amidst tumultuous seas of hate and bitter wrongs
Each stands a lighthouse-guide to peace and love—
True beacon light for all to whom the Christ belongs
And steadfast guide for man to Heaven above.

Fair haven-homes where all may learn to serve the Lord,
While safely sheltered from earth's evil ways:
So for this foretaste sweet of Heaven's rich reward
We bow in grateful thanks and joyful praise.

(Mrs. C. W.) Elsie Wehling Fulton,
Secretary of Prayer Groups.

Officers of The W.G.M.S. Convention

Mrs. Charles L. Hussey, First Vice President

Mrs. R. W. Caldwell, President

Mrs. William S. Hammer, Second Vice President

Local Committee

Front Row, left to right—Mrs. S. C. Kayser; Mrs. George Ross; Mrs. E. G. Forrester (Music Chairman); Mrs J. R. White (Co-Chairman); Mrs. J. R. Louden (Chairman); Mrs. H. R. Rose; Mrs. Wm. Gamble. Back Row, left to right—Mrs. L. A. Smith; Mrs. B. H. Wilde; Mrs. M. E. Davison; Mrs. Floyd Withrow; Mrs. H. C. McAuley; Mrs. F. D. Haley (Treasurer); Mrs. A. M. Allen; Mrs. C. L. Bristol (Presbyterial President).